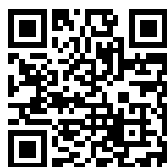


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A  
COLLECTION  
OF  
PROVERBS,  
AND  
PROVERBIAL PHRASES,  
IN THE  
Persian and Hindoostanee Languages.

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COMPILED AND TRANSLATED, CHIEFLY, BY THE LATE

THOMAS ROEBUCK,

*Captain on the Madras Establishment, Public Examiner in,  
the College of Fort William, and Member  
of the Asiatic Society.*

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CALCUTTA:

PRINTED AT THE HINDOOSTANEE PRESS.

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THE PRESENT PUBLICATION

IS

**INSCRIBED**

TO

J. B. GILCHRIST, L. L. D.

AS THE WORK

OF A MUTUAL FRIEND AND FELLOW LABOURER,

AND

AS A MARK OF ESTEEM,

BY THE EDITOR,

H. H. WILSON.

CALCUTTA,  
30th March, 1824.



## INTRODUCTION.

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**W**HATEVER may be thought of those opinions which attach importance to Proverbs, as the concentrated expression of profound sagacity, it will scarcely be denied, that they are often the characteristic representations of modes of thought, peculiar to the people amongst whom they are current, and are therefore valuable accessories to the correct delineation of national manners and opinions.

Besides the peculiarity of the sources whence they spring, Proverbs, are necessarily concise, and abrupt in their construction, and the phrase in which the allusion is conveyed, however familiar both may be from prescriptive use, is little less ob-

scure than the idea itself. To a novice in any language, therefore, its Proverbs present impediments which it is not possible for him to overcome, and for which, he must have recourse, to living interpretation alone, which may not always be within his reach.

The nations of the East, have always delighted in the significant brevity of aphoristic eloquence, and the Proverbs of Solomon, are a satisfactory testimony of the antiquity and extent of their employment amongst the Jews. The *Arabs* were not less addicted to this phraseology than the *Hebrews* and the vast collection of *Maidáni* forms perhaps but a limited repository of *Arabic* Proverbs. Many of these have of course passed into the languages of *Persia* and *India*, but there is no want of such idioms in those dialects of a purely indigenous origin: the latter is especially rich in this respect, and the Student of *Hindustani* or *Hindi* can scarcely open a book in which he is not hampered by the recurrence in almost every page of idiomatic phrases of local application, unfamiliar allusion, and proverbial sententiousness.



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The interest inherent in national Proverbs, and the importance of rendering them readily understood by oriental Students, induced a late distinguished Scholar Dr. Wm. HUNTER, the Secretary to the Council of the College of Fort William, to undertake a compilation and translation of them from the various languages taught in the College: he had scarcely, however, been honoured with the patronage of Government, and commenced his preparations for the work, when he was called away by his professional duties to terminate his honourable and useful career in the Island of *Java*.

Upon his quitting the College, Dr. HUNTER transferred the execution of the task of continuing the compilation, and translating the Proverbs, to Capt. ROEBUCK, who entered upon it with the same zeal and diligence which had distinguished his predecessor: his progress in the work was however retarded by his official avocations, and by literary labours more urgently demanded untill 1819, when it was once more interrupted by his death, leaving the office of completing it to one who has, few other qualifications for the duty, than a sincere

regard for the memory of his two friends, who have not been permitted to see the ripening of the harvest which they had sown.

The original plan embraced, *Arabic*, *Sanscrit*, and *Punjabi* Proverbs, as well as *Persian* and *Hindustani*, the only languages in which it has been completed: the premature deaths of the authors will sufficiently account for the omission of the three first: their absence is, however, of comparatively little importance. Several collections of *Arabic* Proverbs have been made, and translated in *Europe*, in former times by POCOCKE, and ERPENIUS, and lately by BURCKHARDT. The phrases that occur in *Sanscrit* bearing an aphoristic character, are few and intelligible, and can scarcely be considered as Proverbial as the language is no longer a living one. Several of the *Punjabi* Proverbs are already intermixed with the *Hindustani*, to which they are sufficiently analogous to be included within the same class, and they scarcely need therefore a separate Section. The Proverbs in the *Persian* and *Hindustani* languages, on the other hand, are numerous, of frequent occur-

## INTRODUCTION.

rence, and have been yet uninterpreted: their completion was consequently the first object of the original design of the work, and of its Authors, and is all that I have thought it necessary to bring to a termination.

The design of the work is the property of Dr. HUNTER, who also compiled and translated a few of the first Section of the *Persian* Proverbs. All the rest of the compilation was effected by Capt. ROEBUCK, and he also completed the translation of the first Sections of the *Persian* and *Hindustani* Proverbs, and the greater part of the Second Section of the former. I must be held responsible for the translation of the concluding Proverbs of the Second Section of the *Persian*, and for nearly the whole of the Second Section of the *Hindustani*. I have taken some pains to be correct, but as the task harmonised neither with my tastes nor habits, I have no doubt, that those who consult the portions which it fell to my share to execute, may have occasion sometimes to regret, that my predecessors did not live to finish, what they so well began.

## MEMOIR

OF CAPTAIN THOMAS ROEBUCK,

The exertions of oriental Scholars have hitherto been rarely rewarded by notice in life or celebrity after death: the consciousness of utility, however, animates them in their isolated studies, and they may expect, that when the nature of the British *Indian* Empire shall be understood, their countrymen will render justice to their desert. In the mean time, they may at least claim the commemorative care of their companions, and have a right to hope their fame may be entrusted to those associates, who have had an opportunity of witnessing the labours, the merit of which they alone are fully competent to appreciate. Under these impressions I have thought the recent a favourable occasion for recording a few particulars of the life of the author of the work now published, and many years my personal friend.

CAPTAIN ROEBUCK was the grandson of the ingenious gentleman of that name, whose skill and enterprize established the celebrated Iron works at *Carron*. His father, who was engaged in simi-



lar undertakings, resided in *Linlithgowshire*, where the subject of our Memoir was born in the year 1781. He was subsequently removed into *Clackmannonshire*, and acquired the elements of knowledge at *Aloa*, whence he was transferred to the high School at *Edinburgh*, and there completed his education under Dr. ADAM. The kindness of his temper, made him a universal favourite with his school-fellows, and his attention and probity ensured him the regard of his master. His appointment to a situation in *India* put a termination to his studies, and he left his paternal home for *London* early in 1801, prior to his embarkation for the East.

When the young Cadet arrived at *Madras*, he found a home in the mansion of his uncle Mr. BENJAMIN ROEBUCK, a well known and highly respected member of the Society of that settlement during many years. By the advice of this gentleman, his nephew was induced to apply himself to the study of the languages of the country, and to lay the foundation of those acquirements which were afterwards so honourably displayed. His studies

however were not prosecuted without interruption. The menacing position of the *Mahratta* chiefs had called out the *Madras* army in 1802 and in 1803, hostilities with *Sindhia* commenced. Ensign ROEBUCK was therefore under the necessity of joining his corps, with which he continued to serve under General WELLESLEY throughout the following campaigns. In consequence of the proficiency he had already acquired in the *Hindustani* language, he was usually sent out with the advance, to lay down routes, ascertain the fords and passes, and gather useful information, and his services were rewarded at this early period with the appointment of Fort Adjutant, and acting Town Major at *Vellore*. The exposure to the climate which he thus experienced at so immature an age was attended with effects upon his constitution from which it never recovered, and he was shortly after his nomination to the respectable post just mentioned, compelled to revisit *Europe* for his health. He returned to *England* in 1805.

The change of climate was productive of less decided advantage than might have been antici-

pated, and his restoration to activity, and health was long delayed. The retardation may however be partly ascribed to the avidity with which he prosecuted his *Hindustani* studies, and the assiduous aid he gave to Dr. GILCHRIST, in the preparation of two laborious works, the *British Indian Monitor*, and *English and Hindustani Dictionary*. Henceforward indeed the literature of *Hindustan* became Capt. ROEBUCK's passion, and the remainder of his life was devoted to the cultivation of his favourite pursuit.

The labours of Dr. GILCHRIST formed a new era in the cultivation of the vernacular language of *Hindustan*. He not only rescued it from the hands of incompetent teachers, and rendered it accessible to moderate application, but reduced it from the state of an unfixed, and fluctuating dialect, to regular permanent consistence. Before his time the *Hindustani* language existed only in the precarious condition of conventional use, and although the practice of a few eminent writers afforded examples of rules for its construction, those rules were not collected even for the guidance of the people by

whom the language was spoken. With great labour and ingenuity Dr. GILCHRIST extracted the precepts from the practice, and established a standard, from which there is no occasion to appeal, and which has been of no less importance to the preservation than to the acquirement of the language. The value of the article thus successfully redeemed from the operations of chance and time, is unquestionable. As a medium of colloquial intercourse the *Hindustani* is available throughout all the provinces of the British Empire in the East, and although it is employed with many shades of difference, arising from provincial or social distinctions, it will rarely happen that the individual by whom it is spoken, will not encounter in every part of the country some persons to whom it will enable him to explain his wishes or his intentions. Its acquisition is therefore an object of primary necessity to all the servants of the East India Company, and the facilities which the labours of Dr. GILCHRIST have afforded to its attainment, entitle him to their gratitude, and that of their employers. His merits have indeed been uniformly acknow-



ledged, and his meed of credit would have been more unalloyed if he had not attached undue consideration to a branch of his labours of comparative insignificance. Those who are able to learn a language are not apt to stumble at the threshold, and the alphabet in which that language is written is not likely to be regarded as an impediment where so many more and weightier difficulties are resolutely encountered. A system of expressing oriental words in Roman characters is therefore of trivial consequence, and it is in fact so far objectionable that it saves no labour in the end, as the language after all cannot be learned without the perusal of its best writers, and their works cannot be read without a previous knowledge of the characters in which the books are written. All written communication with the natives of *Hindustan* implies a like acquirement, and a thorough familiarity therefore with the *Hindi*-Roman ultimatum will not obviate the absolute necessity of mastering the *Persian* or *Nāgari* alphabet. The earnestness with which this topic has been pressed by Dr. GILCHRIST, has been a misapplication of his acknowledged powers, and

has thrown a shade upon the much higher pretensions he possesses, not merely as the first, and only teacher, but as the creator of the language.

The doctrines of Dr. GILCHRIST found a zealous supporter in Capt. ROEBUCK, and the similarity in sentiment as well as the direction of their studies led to a cordial co-operation between them. With the permission of the Court of Directors the stay of the latter in *England* was protracted beyond the usual term, and the period was sedulously devoted to objects of successful study, and public utility: besides associating with Dr. GILCHRIST in the gratuitous communication of instruction in *Hindustani* to young men destined for *India*, Capt. ROEBUCK assisted in the completion of the two works already mentioned. The Second Volume of the *British Indian Monitor* was in fact prepared for publication by him, and Dr. GILCHRIST has with as much liberality as candour expressly stated that had he not fortunately met with such an associate neither that nor the *English and Hindustani Dictionary*, would have been undertaken. The Dictionary is a work of great merit and labour: the

collection of *Hindustani* synonyma for every word is singularly full, and peculiarly adapted to a language which varying in the use of words though not in structure in every province, abounds with synonymous terms, each of local and restricted employment. The Dictionary contains about 700 quarto pages closely printed, the whole in the Roman character, a singularity in its compilation which alone is indicative of no ordinary industry and perseverance. The preface to this valuable work as well as to the 2d volume of the *British Indian Monitor* bears generous and honourable testimony to the share taken by Capt. ROEBUCK in the publication.

Upon the completion of these labours and the amendment though not the re-establishment of his health; being disappointed also in the losses he had entertained of being employed in the new oriental College, founded at home; Capt. ROEBUCK returned in 1810, to his duties in the East. He was not of a temperament to desist from diligence, and the inconveniences of a sea voyage were unable to repress his zeal for *Hindustani*. Besides giving

essential aid in their studies to several of his youthful fellow passengers, afterwards distinguished members of the Civil Service of *Bengal*, he amused his leisure with compiling a Naval Dictionary, in which the terms of the nautical art were expressed by their *Hindustani* equivalents. At that period it should be remembered the crews of the vessels navigating between *Europe* and *Asia*, usually consisted in part, sometimes in a very large proportion, of Lascars or *Hindustani* Seamen: as their knowledge of *English* was little or none, their officers could hold no intercourse with them except through the medium of an interpreter, and it may be easily conceived that frequent occasions would occur, when the delay thus unavoidable might be inconvenient or even perilous. Under this impression Capt. ROEBUCK prepared the useful compilation mentioned, and on his arrival in *Bengal*, committed it to the press prefacing it with a concise Grammar of the *Hindustani* language: the work was reprinted in *England*, and has gone through two editions in *Calcutta*: its value to the Commanders of *European* Vessels has in a great

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measure ceased, as the return of peace, and opening of the trade have altered the constitution of their crews. To the Officers of the Pilot service however, and of those Vessels employed in the local trade it continues to offer those advantages which it was originally intended to afford.

The expedition to *Java*, in the year 1811, removed from the College of Fort William, an Officer of distinguished learning and merit, the late Dr. WM. HUNTER, whose medical services were required on that occasion: his appointments of Secretary and Examiner being filled temporarily by the next in succession, an opening was presented for attaching Capt. ROEBUCK, to the College as Acting Deputy Secretary and Examiner. He held these situations from the 8th March 1811, to the 22d June 1812, when the return of Capt. LOCKETT from *Persia*, to his station of Secretary, and the consequent performance of the duties of assistant, by the gentleman who had been acting for him, during his absence, left no vacancy for Capt. ROEBUCK. His separation from the College was however of short duration, and the following month a

new arrangement restored him to the office, he was so well qualified to fill. From this time to his death in 1819, he continued attached to the establishment first as Deputy Assistant and Examiner, subsequently as officiating Secretary, and finally as assistant Professor of *Hindustani*, in which various offices he was distinguished by his industry and zeal, and secured the respect of the Students, the affection of the Natives, and the approbation of the Government. His leisure hours were devoted to various important labours connected with his situation conducive to the acquirement of the oriental languages.

The cultivation of oriental literature as is justly observed by Schlegel is in the same predicament as that of the classical languages at the revival of letters in *Europe*. The works which are to be perused exist chiefly in manuscript, and the difficulties inseparable from such a form are no less embarrassing than repulsive to even more than ordinary enthusiasm: the task of collation, and correction is therefore as indispensable as laborious, and extent of research, profoundness of know-

ledge, indefatigable industry, and ingenious conjecture are qualifications indispensable to its effective execution. An Editor of Oriental works, is consequently much more than a mere patient drudge holding a place little higher than that of a corrector of the press, and claims by his labours the gratitude of those who benefiting by his toils peruse with facility, what without such efforts, would have either defied their application or immeasurably retarded their advancement. It was in this department that Capt. ROEBUCK was eminently successful, and his extensive knowledge of *Persian* and *Hindustani*, and his unrivalled patience, and assiduity, rescued different works of merit, and celebrity from the defective state in which they were previously found, and gave them to the public in a correct, and readily available condition.

The first work printed under his superintendence was a new edition of the *Bagh-o-Buhar*, a *Hindustani* version of a series of *Persian Tales*, entitled *Kissae Chahár-Darwesh*, prepared for the use of the College in 1811, by MİR AMMAN under

the direction of Dr. GILCHRIST, and published by the latter. The excellence of this version, forming perhaps the best guide to the idiom of the high *Hindustani* language that has yet been published, had led to its general use, and the exhaustion of the first edition. Its reprint was therefore urgently required, and this was executed by GHOLAM AKBER, a learned native with the superintending aid of Capt. ROEBUCK in 1813.

The next work that engaged Capt ROEBUCK's attention was likewise recommended by its utility as a class book. It has also other claims upon attention as one of the many shapes under which the fables of Pilpay have been given to the world. The *Khird-Ufrøz* or 'Illuminator of the understanding' which was first printed in 1815, in two octavo volumes, is the translation into *Hindustani* by MAULAVI HAFEZ-UDDIN AHMED, of the *Ayar Danish* of Abulfazl. It was prepared like many other valuable translations by direction of Dr. GILCHRIST in 1803. The *Ayar Danish* as is detailed by Monsr. DE SACY, was prepared by ABULFAZL by order of AKBER upon a revision of the *Anwar Soheili*, and



its comparison with its *Arabic* original, the work of ABDALLA BEN ALMOKAFFA, the translation of HOSAIN WAEZ, being considered to abound objectionably with *Arabic* words, and metaphorical obscurities.

The *Indian* origin of the fables of Pilpay rests upon repeated, and unquestionable testimony. If further evidence were required it is furnished as the learned Editor of the *Kalila wa Damna* justly remarks by the internal evidence of the work itself. We may translate on this head the observations of Monsr. DE SACY.

" There is still a decisive argument in favour of the *Indian* origin of this work. Through every disguise of translation, and in spite of the transformation it has suffered in passing from *Sanscrit* to *Pehlevi*, from *Pehlevi* to *Arabic*, and *Arabic* to *Persian*, it has retained striking characteristics of its original structure. It would be vain to explore it for vestiges of the magian religion, of the worship of fire, and the elements, of the contests between *Ormuzd* and *Ahriman*, of the ancient historical and mythological traditions of the *Persians*,

of the attributes and office of the Amshaspenda and the Yezds of the Zend avesta and its author : neither do we encounter, at least in the *Arabic* translation, the oldest we possess, the names of KAIUMERS, JEMSHID, ZOHAK, FERIDUN, RUSTAM, MANUCHEHR, and other *Persian* characters. Nor are there any allusions to ALEXANDER or DARIUS. The Nauroz or any other ancient solemnity peculiar to *Persia*, the symbolical animals described in the books of ZOROASTER, and sculptured on the monumental ruins or the gems which time has spared, are alike unknown to the original compilation.

On the other hand traces of an *Indian* character although probably often changed or modified by the *Pehlevi* translation constantly occur. Hence the frequent introduction of Ascetics or *Fakirs*. The abstinence of the pious Jackall, who refrains from eating whatever had had existence, the malediction pronounced upon a Snake by an Ascetic, and the like efficacy of religious benedictions as shown in the transformation of a rat into a woman, and again of the woman into a rat : hence also the oc-

currence of the proper names of animals all significant in *Sanscrit*, and as far as is yet known in that language only, as *Demne* or *Damanaka*, *Shan-sebeh* or *Sanjivaka*; the *Titawi*, a bird, a name, neither *Arabic* nor *Persian*, and finally the frequent mention of *Brahmans*." Monsr. DE SACY, adduces other instances, and concludes with a corollary which may be regarded as now undeniably established. "I therefore do not fear to affirm, that all the precepts of sound criticism secure to *India* the honour of having given birth to this collection of apologues, which still continues to enjoy the admiration both of *India* and of *Europe*."

The *Hindu* original, in one of its forms, has been published by Mr. COLEBROOKE, but, as observed by him, and as stated in the text, this form is not the primitive one, the *Hitopadesa* being avowedly compiled from the *Pancha-Tantra*, and other works. The *Pancha-Tantra* is therefore to be considered as the oldest compilation. This is by no means a rare book in *India*, but it is most generally termed the *Panchopdkhyán*, and in this shape, it agrees much more closely with the order of the *Arabic* tran-

slation than the Hitopadesa. The same fate, however has befallen the original as the translations, and although the plan of the work is the same, and most of the narratives correspond, yet the arrangement has been modified, and new stories have been introduced by various hands, till it has become perhaps impossible to meet with two copies of the work which precisely agree. The loose manner in which the apologues are strung together, and the still looser practice which oriental writers have always observed in compiling and translating, readily account for these discrepancies, and they by no means affect the genuineness of the original collection. It may be also observed, that as a collection of fables, and apologues the *Panchopakhyan* or Hitopadesa is far from a singularity in *Hindu* literature. Such compilations appear to have been always popular in *India*, and various collections of a similar character exist: a most voluminous compilation of this kind was brought together about the middle of the 12th century. The *Vrihat Katha* or *Katha Sarit Sagara*, the ocean of the streams of narrative, was professedly form-

ed on the principle of a general collection of ancient stories by order of **SRI HERSHA**, king of *Cashmir*. This work embodies the apologues of **VISHNUSERMA**, it comprehends also a great variety of tales, and even of jokes, and witticisms which have long furnished *Europe* with interest and amusement, and it therefore indicates the same country to be the native seat of fictitious as well as of fabular narration.

We shall not prosecute this discussion further. The successive migrations of the fable of *Pilpay* are detailed with great precision and learning, by the high authority already quoted, and it is therefore sufficient to refer to the work of the **Baron DE SACY** for full information on the subject. The work edited by **Capt. ROEBUCK**, is an elegant accession to the literature of this country, and a valuable contribution to the honour of the original.

The next literary labour undertaken by **Capt. ROEBUCK**, was the publication of the extensive, and valuable *Persian Dictionary* the *Burhan-kati*. This work, is of singular value, not only as conveying the *Persian* language in its pure and unadul-

terated form, but as containing copious explanations of many of the terms peculiar to the religion of *Zoroaster*. In this respect, it is scarcely inferior to the *Dabistan* or *Desatir*. Great pains were bestowed by Capt. ROEBUCK, upon the correctness of the publication, and the text was determined upon the collation of thirteen different manuscripts. In this part of his labours, and in various additions made to the work, a number of the Officers of the College, and other learned Natives were employed at various times, and the *English* Editor's anxiety, that every individual, who had ever given assistance, should receive his meed of acknowledgement, by being named in the *Persian* title page, has led to an impression unfavourable to his own claims. A critic in the short lived, "*Annals of Oriental Literature*," questions in highly illiberal terms "whether the Editor ever read the work. (*Annals of Oriental Literature*, London, September 1820,) and a *German* Reviewer (*Allgemeine Literatur Zeitung*, December 1821,) biassed confessedly by this unfair and unwarranted insinuation, intimates the possibility of the Editor's having limited his labours to

the preliminary *English* matter. But both these critics must have imperfectly examined the work, or have been wholly ignorant of the defects of Native Editors, if they could ascribe to such superintendence, a publication conducted through an *Indian Press*, so free from typographical error, as ROEBUCK'S *Burhan-kati*. The truth is, that the *Maulavis* and *Munshis*, were almost confined to the rough collation, and the final comparison as well as the correction of the proof sheets, were entirely the work of Capt. ROEBUCK himself. He took his share also in the early as well as final stages of the correction: his Native assistants attending daily upon him, and carrying on all their operations under his eye, and with his assistance. So far therefore from his having contributed personally in an insignificant degree, he gave to the editing of the *Burhan-kati* an extent of intense application, and scrupulous exactitude which have rarely if ever been surpassed.

The *Burhan-kati*, was one of the few products of the *Calcutta Press*, which attracted some notice in *Europe*, and notwithstanding the unfounded

detractation adverted to above, entitled Capt. ROEBUCK, to the thanks of all who cultivate *Persian Literature*. It is considered by the *German Critic* as in some respects superior to the Edition published with great care, and cost at *Constantinople* a few years before, and it is associated with the *Camus* by the learned DE SACY as one of the works of which it would have once been rashness to hope the publication.\* In this country the *Burhan-kati* has also been more successful than most oriental publications, but its circulation was materially injured by a circumstance, which, although injurious to the Editor's interests was highly complimentary to his merits: a cheap edition copied from Capt. ROEBUCK's was immediately set on foot by some Native publishers at *Hoogly*, and proved a very profitable undertaking to the Editors. It is worth while to observe here that the publication of the *Burhan-kati*, does as much honour to Capt. ROEBUCK's liberality and zeal as to his industry and

\* Il n'y a pas encore vingt ans que o' eut été une sorte de temerité d'espérer la publication de dictionnaires tels que le *Kamous el le Burhani-kati*. Discours par Mr. le Baron DE SACY, a la premiere Seance Generale de la Societé Asiatique de Paris.



talent. He commenced the printing, expensive as it could not fail to be, entirely at his own cost and risk. Whilst in progress through the Press, he obtained it is true the partial patronage of Government, and the subscriptions of a few individuals, but he embarked in the project without any aid or encouragement whatever, and ultimately derived little or no emolument from his labours.

As soon as the *Burhan-kati* was out of Press, the devotion with which Capt. ROEBUCK regarded the College of Fort William, instigated him to a new labour connected with that institution, and recommended by no other circumstance to his election. This is his '*Annals of the College,*' a compilation preserving the annual records of that establishment from 1803 to 1818. The work comprises also lists of the different Students who have passed through that Seminary, and of the works published under the patronage of the Council; the latter forming a valuable account of the advancement of Oriental Literature in *India* during the last eighteen years, and the former furnishing a useful reference, whenever, the early career of the great body of the present Civil Service may be an object

of enquiry. The speeches of the different Governor Generals at the Annual disputations afford matter of abundant interest, of which one source is the unvarying concurrence with which the individuals holding that exalted situation, have recognised the value of the College, not only as affording information to enlightened enquiry, but as enabling conscientious zeal to discharge with precision, and confidence, the duties that ensure public security, and prosperity.

Besides the works thus completed Capt. ROXBURCK was engaged in the compilation, and occasional translation of the Proverbs, which are now published under the circumstances already described. He was likewise occupied in preparing for a work, which would next have been committed to press, if his life had been spared, and which was to him an object of the most lively interest. The labours of Capt. TAYLOR and Dr. HUNTER, left a considerable void in the Lexicography of the *Hindustani* language. This has been but imperfectly supplied by the Dictionary of SHAKESPEAR, and to meet the deficiency, and publish a Lexicon which should embrace all the vocables of

the language had long been projected by Capt. ROEBUCK. Considerable progress had been made in the execution of the task. A very large number of words had been collected and classed, and a variety of valuable materials assembled. These, since Capt. ROEBUCK's death have become the property of Government, and have been deposited in the Library of the College of Fort William, where it is to be hoped they will not be suffered to moulder unnoticed, and forgotten.

The tribute to his official station, in the Annals of the College, terminated however Capt. ROEBUCK's literary labours. The work was scarcely out of the press, when he was attacked by the disorder which cut short his useful career. He had at no time since his return to *India* enjoyed good health, and his constitution never recovered from the shock it had received so early after his first arrival. In this debilitated state, he was seized with a fever in the commencement of the cold season of 1819 and died on the 8th December at the early age of thirty-five.

The number and description of the works, which Capt. ROEBUCK published or undertook, will of

themselves indicate the peculiarities of his literary character. He was not endowed with a lively imagination nor creative faculty; neither was it possible for him, at the early age, at which he entered upon active life, to have laid the basis of extensive erudition: his acquirements, independent of those self made, which were of course chiefly oriental, were of moderate though respectable reach, and his powers were better calculated to assist research, than to embellish literature. His industry was unwearied; his zeal inexhaustible; his scrupulous care painfully conscientious, and his judgement sound. As an Editor of the text of Oriental works he has never been equalled, and had he lived to have completed his *Hindustani* Dictionary there can be no doubt that it would have been a perfect model of copious compilation, and accurate interpretation.

The same anxiety to discharge his duty to the uttermost, accompanied Capt. ROEBUCK in his official capacity, and rendered him a valuable public Servant. As a teacher his exactness was occasionally irksome to his class, but those of his scholars who were best able to appreciate his deserts found

ample compensation for any little peculiarities of manner, in the more than cheerful, the delighted readiness, with which he was ever willing to remove their difficulties, and accelerate their advancement.

The private character of Capt. ROEBUCK has little connexion with his literary worth, or it would amply justify unmixed panegyric. He was temperate in his habits; mild, and affectionate in his disposition: good humoured, and obliging in society, and cheerful, and contented in solitude: his attachment to his friends was tranquil but deep, and the regard he paid to the affinities of birth fully proved by the ready, and unrepining sacrifice of his personal emoluments to the necessities of his relations.

In short Capt. ROEBUCK was throughout consistent, and displayed in his private as well as literary character no false, and tinsel glitter, but was rich in genuine, and sterling worth.

CALCUTTA,

March 30th 1824.

H. H. WILSON.



A

# COLLECTION OF ORIENTAL PROVERBS.

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## PART. I.—*PERSIAN*.

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### SECT. I.

*Extracted chiefly from the Shahid-t-Sadiq.*

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آبادان شود شهر تو

1. MAY your town be populous !

Addressed to a fool or a rogue. *q. d.* May you remain at home and not go into any other country to do mischief there.

آب از دریا می بخشد

2. He gives water from the ocean.

Spoken of one who obtains for another aid from an abundant source, but gives nothing from his own store.

آب بی لجام خورده است

3. He has drunk water without a bridle.

*i. e.* He is without respect for any one; or he has not received education or been subjected to due restraint in his youth.

آب حیوان در تاریکی است

4. The water of life is in darkness.

Nothing excellent is attainable without labour.

آب زیر کا

5. Water below the grass. (*Deceit or a deceiver.*)

*Lat. Incedis per cineres dolosos.*

اهلې کو روز روشی شمع کا قوری نہہ  
زود باشد کش بشب روغن نباشد در چراغ

6. The fool who lights a wax-candle by day,  
(or burns day-light) will soon want oil for his  
lamp at night.

تش بدست خوه بریش خود زه

7. He set fire to his own beard.

i. e. He caused his own ruin. The origin of this proverb is stated as follows. It is a remark among the Persians that men with long beards are generally deficient in understanding. A person with a very long one was reading at night and came to a passage where this sentiment was expressed. Feeling himself implicated in the reflection, he resolved to get rid of so much as exceeded the ordinary length, and for this purpose, grasping his beard at the part where he wished it to terminate, applied the lower end to the flame. The beard, being well anointed, blazed up, burned his hand and continued to burn till the whole was consumed and his face terribly scorched.

تش هر کاسه اش کره

8. He put fire into his cup.

Applied to one who gives pain and trouble, instead of assistance and relief which were expected from him.

تش شکفتیم دهان نسوخت

9. I have pronounced the word fire, yet it did  
not burn my mouth.

Used by one who is reprehended for something which he had said, as his having spoken ill of, or cursed some one; as much as to say, "my words will do him no harm."

احیه ک بی کتب نیپرود میبزندش

10. The child does not go to school but is car-  
ried there.

Spoken of one who is obliged to do something contrary to his inclination.



آخر سال و کاه فروش

11. What! do you expect to find grass in the market at the end of the year?

In answer to one who applies for a supply to another whose own stock is already expended.

آخر ای باه صبا اینچه آورد تست

12. At last, O Zephyr, all this is your doing.

Said by way of reproach to one who has introduced or recommended to another a person who turns out unworthy or mischievous.

آ دینه اطفال شود شنبه مستان

13. Saturday is to jolly toper's what Friday is to school boys.

Friday being a holiday at school, is the season of joy to children; but wine being especially forbidden on that day, Saturday, when they may again begin their revels, is the season of enjoyment to libertines.

آرزو در جوانان عیب نهی باشد

14. Desire is no fault in the young.

آردک می پرانم

15. I am flying ducks.

i. e. Unprofitably employed.

آری با اتفاق جهان میتوان گرفت

16. By unanimity the world may be seized.

از بد بد تراست

17. He is worse than bad.

i. e. Excessively bad.

از تد ریشش کشد شد

18. It passed under his beard.

i. e. Very near: generally applied to something bad.

از خانه سوخته هر چه برآید سودست

19. Whatever is saved from a house on fire is so much gain.

Eng. Just so much out of the fire.

از دامی برید و بر شانه پیوند کرد

20. He cut from the skirt and added to the shoulder,

از دل پرود هرا نچه از دیده گرفت

21. Out of sight out of mind.

از ریش خود شرم کن

22. Reverence your own beard.

Used to admonish one of respectable character not to engage in disputes with worthless persons, by which he may incur disgrace.

از ریش کند و بر پروت بست

23. He plucked from the beard and added to the whiskers. (i. e. he robbed Peter to pay Paul.)

از که شد از ارترم

24. Whom do I exceed in plaguing dogs?

A sarcastic reply to one who accuses another of oppression or tormenting mankind; as much as to say, "those whom I plague are not men but dogs, and many others oppress those dogs more than I."

از میان دو سنگ آرد میخواست

25. He requires flour from between two stones.

He effects his purpose by hook or by crook; or, he is a hard man who reaps where he has not sowed.

از یکسر کرباس اند

26. They are all alike of cotton cloth.

i. e. All of the same quality.

ازینجا رانده و از آنجا ماند

27. Expelled from hence and not received there.

To describe one who becomes an outcast; particularly one who by misconduct loses not only his employment but also the protection of a patron who has recommended him to it.

اسب نگارچی

28. The kettle-drummer's horse.

Spoken of one who is deaf to advice or reproach.

اسب وزن و شمشیر وفا دار که دید

29. Who ever saw a horse, a woman, or a sword faithful?

اسب و فرزین می نهید

30. He gives up the queen and knight.

At chess. i. e. He is reduced to the last extremity.

اسب و فرزین می دهد

31. He can give a queen and a knight.

i. e. He is greatly superior.

اسب و قهچي آمد

32. He has returned with his horse and whip.

i. e. Without having gained any advantage; just as he went.

استاد معلم چو بود کم آزار

خرسک بازند کودکان در بازار

33. When the preceptor relaxes in severity the children throw clods in the market place.

استورا گفتند پدرش کیست گفت اسب خال منست یا مادر

مادایق است

34. The mule was asked, who is your father?

He said the horse is my maternal uncle.

Applied to one who is ashamed of his poor or mean relations.

اشتها زیر دهنه است

35. His appetite is under his teeth.

Applied to one whose appetite is excited by beginning to eat, and metaphorically to any business which a person has it in his power to begin when he pleases.

۲ شتی گرگ با غنم

36. The friendship of the wolf with the sheep.

اشک چشم کور

37. The tears of a blind eye.

Which flow perpetually. Applied to one who is always complaining.

۲ شنای روشنائی است

38. Friendship is brightness or splendor.

۲ قتاب سرکوه

39. *Lit.* The sun is on the mountain top.

i. e. Is about to set, as the *Asiatics* conceive the sun to set behind the mountain *Qaf*. *Metaph.* His life or his prosperity is on the decline.

اشکر داری سر دهوی بیا این شکوی و این میدانی

40. If you have any claim come on; this is the ball and the field of contention.

*Eng.* Do your worst.

اندک اندک همی شود بسیار

۲ انده انده است غله در انبار

41. Many small sums make a great one, as one barley-corn added to another at last becomes a heap.

*Eng.* Penny and penny laid up will be many. Take care of the pence, the pounds will take care of themselves.

۲ آن را بشکو که ترا نشناسد

42. Say this to one who does not know you.

آنرا که حساب پاک است از محاسبه چه پاک

43. What fear has he of a reckoning whose accounts are clear ?

آن قدح بشکست و آن ساقی نماند

44. That cup is broken and the cup-bearer does not remain. (i. e. The times are changed.)

آواز آسیا می شنوم و آرد نمی بینم

45. I hear the noise of the mill but see no flour.

Great boast, small boast. Much cry and little wool.

اول خویش بعد از آن درویش

46. First relations and then the poor.

Eng. Charity begins at home.

آه در جگر نماند

47. There was not left even a sigh in his heart.

i. e. He is totally destitute.

اهل بکویه است

48. He is one of us taylor.

The expression is used when a person engaged in some roguish transaction, prepares to conceal what he is about from another who suddenly enters ; the accomplice of the first says, "this is one of us, concealment from him is unnecessary." Also used sarcastically to express that one who thinks himself very skilful in any work, is a mere bungler. *Bukheeu* is the finest kind of stitching. i. e. he thinks himself fit for the finest work, whereas he can hardly do the coarsest.

آهن سرد کو قتی سود ندهد

49. It is unprofitable to hammer cold iron.

i. e. It is useless to bestow good advice on one who will not listen.

ای خاک چه دانی که در برداری

50. Oh earth! what do you know whom you have in your bosom?

Used as an imprecation to wish for the death of a worthless person, *g. d.* You have received many good and great men, and why is such a wretch permitted to live.

ای دوست کل سرشته را آبی بس

51. A little water is sufficient for clay already moistened.

*i. e.* a little instruction will suffice to make him perfect who has got a foundation by previous study.

آین آتش و این نقاره

52. Is this my allowance for carrying so large a drum?

Spoken by one to whom small pay is offered for great labour.

آینه بدست زنگی

53. A mirror in an Ethiopian's hand.

Applied to any thing excellent in the possession of one who is ignorant of its worth; as Eng. A pearl thrown to swine.

باخرس در جوال شد

54. He is put into a sack with a bear.

Which was formerly a mode of punishing criminals. *i. e.* He has fallen into the hands of one much too strong for him.

بسا بدست دارد

55. He holds the wind in his hand.

*i. e.* He can retain nothing. Applied to a spendthrift. Also one empty-handed.

باد نجای بد را آفت نیست

56. No mischief happens to a bad egg-plant.

*i. e.* It is not cut in pieces, boiled &c. The meaning is that a very worthless, contemptible fellow has no enemies.

باد هوا گری

57. Without sense or connexion. Incoherent.

بازی بازی باریش باباهم بازی

58. Play, play indeed! will you play with your father's beard?

A reproof to one who is too familiar with his superiors.

ها که وفا کرد که با ما کند

59. To whom has he (or it) proved faithful, that he should prove so to me.

Most frequently applied to fortune or worldly prosperity.

باید متاع نیکوان هر دکان که باشد

60. I want good merchandise from whatever shop it may be procured.

i. e. Acquire good qualities or accomplishments, as virtue, learning, &c. from whatever quarter you can.

بیشم خود دیده

61. He has seen with his own eyes.

A contented cuckold, or one void of all sense of honour.

بخت چون بر کرد از پالوده دندان بشکند

62. When fortune turns against a man, he breaks his teeth on flummery.

بخت در بازار نغروشد

63. Good luck is not sold in the market.

ORFEE says,

جهان بگشتم و در دنیا هیچ شهر و دیار

ندیده ام که فروشد بخت در بازار

- I strolled over the world, but alas! in no city did I ever see that luck was sold in the market.

B

بخت رفته و بلندي مانده

64. His fortune is gone, but his pride remains.

برات برينخ نوشته

65. An assignment written on ice.

A draught on the pump of Aldgate.

برد يوانه قلم نهوه

66. The crimes of a madman are not to be written down.

i. e. He is not responsible for his actions.

بزاخفش

67. A blockhead, a fool.

UKHRUSH was a celebrated grammarian. It is related that when he began to study, he was so dull of apprehension that no one had patience to hear him repeat his lessons. Therefore, he bought a goat and rehearsed before it; and in this practice he persevered, till he excelled all his masters; yet the poor goat understood nothing of the matter.

هزك مېچر كه بهار مي آيد

68. Little goat do not die, the spring is coming.

Applied to one who promises relief at a distant period—Like “Christmas is coming.”

بسختي روستاكي ميگيرند اما نميشكذارند

69. Clowns (or simple, foolish fellows) bring others into mischief by their speeches, but cannot relieve them.

Something analogous to the English, “Fools tie knots and wise men undo them;” or “Fools set stools for wise folks to stumble at.”

بغداد خراب است

70. Bughdad is ruined.

i. e. I am very hungry.



بقال بیکار بیل و زن میکند

71. The grocer being idle, weighs the scales.

بنگ از سرش برید

72. His intoxication is gone off.

i. e. He is come to his senses, and his pride is humbled.

بنگ بچاه افتاده

73. *Bhung* (an intoxicating drug) is fallen into the well.

i. e. The people are all mad or drunk. Applied to popular commotion, or an unreasonable tumult.

بنگی میترساند

74. Does he frighten a drunkard ?

i. e. I am not to be so easily deterred.

بوسه به پیغام

75. *Lit.* To send a kiss by a messenger.

Applied to one who gives to another his leavings, or that which he has touched with his lips. MEER UMANEE USUD says,

بیکر شراب درد ده جام دیشکیا

و شوخ هم کو بوسه به پیغام دیشکیا

That wanton drank up the wine and gave me the dregs from the bottom of the cup : she thus sent me a kiss. Also to employ another on business which one ought to have executed in person.

بینخ دیوار کند و بام اندود

76. He dug up the foundation to finish the roof.

To express extreme folly.

بیک بینی و دو گوش آمد

77. He has returned with one nose and two ears.

Applied to one who went out in quest of fortune, but returns empty handed, yet without incurring any great disaster or disgrace. *Eng.* He got off with a sound skin.

بیک تیر دو نشانہ زد

78. He hit two marks with one arrow, (or killed two birds with one stone.)

بیک دست دو تر بزن توان برداشت

79. Two water-melons cannot be taken up in one hand.

Applied to one who attempts too many things at once.

بیک کوشش دو کار

80. Two businesses at one glance.

پا در هوا میگوید

81. He babbles or speaks nonsense.

پای چنار است

82. One who sits at the foot of a poplar tree.

A lazy fellow who makes no exertion for his own maintenance.

پایش بسنگ آمد

83. *Lit.* His foot is brought to the stone.

i. e. He is reduced to the last extremity.

پای شمع تاریکست

84. It is dark beneath the candle.

Applied to a prince or great man who favors foreigners to the prejudice of his own subjects or dependents.

پخل شہید شد

85. The filthy creature is martyred or dead.

A contemptuous way of announcing the death of any one. پوکل pookh

in Turkish is filth, and **لو** or **لی** an adjective termination, so that **پخلی** is defiled.

پشہی در کلاه نداره

86. His cap is thread-bare.

i. e. He is reduced to poverty and rags.

پندارم که آبش برگشته

87. I think the river has carried him away. i. e. I know not what is become of him.

Applied to one who has been long missing, or being sent with a message has not returned.

پند پدر مانع نشد رسوائی مادر زاد را

88. A father's admonition has no effect on him who is a blackguard from his birth.

پول نپید هی معرکه برهم مزین

89. If you do not give money, do not spoil the assembly.

Alludes to the practice of certain *fuggers*, who, by story-telling, collect a crowd, from whom they get alms. The speech is addressed to one who refuses to give any thing, and makes a noise so as to disturb or disperse the party.

بہلوان زندہ خوش است

90. A champion who preserves his life is pleased.

i. e. If he cannot prevail over his adversary, it is no trifling prowess to come off alive. A skilful retreat is the next thing to a victory. Or analogous to English, "A live dog is better than a dead lion."

پیش از آب موزه کشید

91. He took off his boots before he came to the water.

پیش از عید بہضلا رفت

92. He went to the temple before the festival.

Applied to one who does any thing before the proper occasion.

پیش از من و تو لیل و نهار می بود

93. There have been days and nights before you and me.

Spoken as a reproof, by one who has fallen from power and affluence, to an upstart who insults over his distress.

پیش مردان چه شکندم چه جو

94. In the estimation of the liberal, wheat and barley are the same.

تا بدانی که غیرت غیرت عرب است

95. That you may know that the jealousy of an Arab is jealousy itself.

تقدان بغل خرس است

96. He is a cake in the paws of the bear.

i. e. He has fallen into the hands of one much stronger than himself.

تقریم یارینه بکار نیاید

97. An old almanack is of no use.

i. e. It is useless to harp upon events which are past and now irremediable.

تنها پیش قاضی روی راضی نمی

98. If you go alone to the judge, you will return well satisfied.

Because he has told his own tale which is all in his favour.

توبه فرمایاں چرا خود تو به کبوتر میکنند

99. Why do those who preach repentance, seldom repent?

تو خر بنه خور ترا با فالیز چه کار

100. Eat you the melons, what business have you with the melon-bed ?

Said to one who when desired to do any thing, puts a number of irrelevant questions; or "enjoy the good things set before you and never inquire whence they came."

تو کار زمین را نکو ساختی که ما آسمان نیز پردازیم

101. Have you managed earthly affairs well, that you now undertake the concerns of heaven ?

Spoken as a reproof to one who failing in any easy task undertakes one much more difficult.

تیر آخر بجگر کافر

102. The last arrow hits the mark.

Spoken when one is reduced to the last resource. "The third time tries all."

تیشه بر پای خود زد

103. He wounded his own foot with an axe.

i. e. He brought on his own misfortune.

جان کافر بسختی ارزانی

104. May the soul of the infidel be delivered up to misfortune.

جان کافر و جامه گرو

105. I am engaged in the enterprize, body and soul.

جای استاد خالی است

106. The master's place is vacant, or I have no instructor.

Spoken by one who has fallen into a mistake, when he is corrected by another; as much as to say, I own my error, which was owing to my wanting an instructor; you have now supplied that place.

جنون سادات

107. The hot temper of Sueyuds.

i. e. Excessive irritability. Analogous to Eng. Welch blood.

جو ہاے کتل سود نہ دھ

108. Barley at the foot of the steep ascent is useless.

Kootul is the steep ascent of a mountain. The meaning is that if you have starved your horse, so that he is become thin and weak, it will be to no purpose to feed him when you come to a steep ascent. The purport is that preparation for an enterprise should be made before hand.

چار اندر چار میگوید

109. He speaks foolishly.

چشتہ خوار بد تر از میراث خوار

110. An intruder is worse than one who demands a share of inheritance, (who is a most disagreeable person to one who hoped to retain the whole for himself.)

*Chishtu-khwar* is one who comes in at meal-time and seats himself at the table uninvited.

چراغ بیش ۷ قتاب ہر تو ندارد

111. The lamp gives no light in the presence of the sun.

چراغ را نتوان دید جز بنور چراغ

112. The lamp can only be seen by its own light.

A complimentary expression of an inferior or servant to his superior or master, implying that "it is only by your favor that I can hope to perform any service worthy or acceptable to you."

چراغ زیر دامن

113. The lamp beneath the clothes.

Expresses a vain attempt to hide something that cannot be concealed.

چراغیکہ در خانہ ضرور است در مسجد حرام است

114. It is unlawful to dedicate that lamp in the Mosque which is indispensably required at home.

i. e. It is a man's duty to provide for the wants of his own family before he bestows money on pious uses. Be just before you are generous.

چشم ما روشن

115. May my eyes be enlightened.

An expression expressive of one's joy at hearing of any good fortune having befallen another. *q. d.* May I have the happiness to see him.

چوب نرم را کرم میخورد

116. Worms gnaw soft timber. /

*i. e.* Good-natured persons are sure to be annoyed.

چودزدان در هم افتند کلاه دیدید

117. When rogues quarrel, honest men get their own.

چو کل بسا رشد پیلان بلغزند

118. Where there is much mire, the elephant's foot slips.

*i. e.* The most pious and abstinent are in danger of falling into vice if they go in the way of strong temptation.

چومیدان فراخ است گوی بزن

119. When the field is clear, strike your ball.

*Make hay while the sun shines.*

چوقت مرگ مار آید بکره رهگذر گردد

120. When the snake's hour of death comes, he comes upon the high way.

چه باک از موج بحر آنرا که باشد نوح کشتی بان

121. What dread has he of the waves of the sea, who has NOAH for a boat-man?

*i. e.* He is safe who has a powerful protector.

چه زند بهای پیلان الحوق ترکمانی

122. How can the tent of a *Toorkman* hurt the foot of an elephant?

*Uksooq* is a kind of tent of the *Toorkmans*, small like a cage. Applied to a very weak person who pretends to oppose a strong one.

حاجت مشاطه نیست روی دلارام را

123. The face of a beloved mistress has no need of a tire-woman.

حاجی حاجی را در مکه می بیند

124. One pilgrim sees another at *Mecca*.

Applied to one who never visits another, but when he wants something of him.

حاجی کاری نداشت جوال دوز بخانه خود زه

125. The *Hajee* had nothing to do and so stuck needles into his own wall.

Spoken of one who injures himself by his own folly.

حال این است آشنای وای بر بیگانه

126. If this be the state of his friends woe to strangers.

حرام خورم و شلغم

127. Shall I eat what is forbidden, and be contented with turnips?

i. e. If a man act unlawfully, it should not be for a trifling object. Do not sin by halves.

حرص مور

128. The avarice of the ant.

حساب دوستان وردل

129. The accounts of friends are in the heart.

i. e. They do not upbraid one another with favours.

حکمت شنیدن از لب لقمان صوابتر

130. It is best to hear the words of wisdom from the lips of *Looqman*.

i. e. To learn every science from the most skilful in it.



حیز بی دف

131. An eunuch without a tabor.

One very wretched and despicable.

حیلہ رو باء

132. The wiles of the fox.

خاکساران جهان را بحقارت منکر

توجه دانی که درین گرده سواری باشد

133. Do not condemn the poor or oppressed of this world; how do you know but this dust may conceal a horseman?

خانه بنک خراب

134. May the house of a drunkard be ruined.

Applied when any one speaks incoherently or not to the purpose.

خانه خیز پسر شی

135. A child brought up at home.

Applied to one who has risen to wealth or power without any merit or exertion of his own.

خانه خرس انشکوراو ننگ

136. To hang up grapes in the house of a bear.

Which is very greedy of that fruit. Applied to one who commits any thing to the care of one who will certainly embezzle it.

خانه درویش را شمع بی از مهتاب نیست

137. The poor man has no better candle in his house than the moon.

خبر داری بوزند

138. The carefulness of an ape.

To express the committing of any thing to the care of a treacherous person. Eng. To set the fox to keep the geese.

خدا میداند که خر را شاخ نپدید دهد

139. God knows that an ass has no horns.

Applied to a foolish and ill-intentioned person, but without the power to do mischief.

خر ارجل اطلس بپوشد خراست

140. An ass is still an ass, though his pannel be of satin.

خر از شکار و قرب نمیکنند

141. He cannot distinguish an ass from an ox.

خران را کسی در عروسی نخواهد

مگر آن زمان کاب و هیزم ندارند

142. No man sends for an ass to a marriage procession, but only when there is a want of water and wood.

Used as a reproof to one who being useful in some mean or low office, presumes on it to affect familiarity with his superiors.

خر به توبره رنگین

143. An ass with a coloured grain-bag !

Applied to a fool or blockhead finely dressed.

خر خالی بیرغه میکند

144. An ass unladen goes at a gallop.

Applied to a young man who runs wild for the want of salutary restraint.

خر خفته جو نمیخورد

145. A sleeping ass eats no barley.

i. e. He that does not labour shall have no pay.

خر خواجه خرمن خواجه

146. The ass is the *Khwaju's* and so is the granary.

Applied to a son who dissipates the property of his father.

خر در گل

147. An ass in the mire.

i. e. Reduced to great distress, or at a nonplus.

خر را بزدن اسب نتوان کرد

148. An ass cannot be made a horse by beating.

i. e. Instruction and chastisement are both thrown away on a blockhead.

خر کار نیست دریای علم

149. The carrying of dung is a sea of knowledge.

Applied to one who boasts exceedingly of his skill in some trifling worthless art.

خر کرایه بکار نیاید

150. Of what use is a hired ass ?

Used to express a want of confidence.

خر همان پالان دیگر

151. The ass is the same, but the pannel different.

Applied to an upstart raised from poverty to wealth, on which he plumes himself.

خر من سوخته خر من سوخته می شود

152. One whose own barn is burned wishes the same misfortune to others.

خس کم جهان پاک

153. The wretches are diminished and the world made pure.

An expression used on hearing of the death of a very wicked and oppressive person.

خواب خر کوش

154. The sleep of a hare. (Negligence.)

خورد اما مرد

155. He ate and died.

Applied to a person who has been detected and punished for an act of villany.

خورشید را بشکل نتوان پوشید

156. The sun cannot be hid with clay.

Spoken of something very evident and impossible to be concealed.

خوک تیر خورده

157. A wounded boar.

i. e. Greatly enraged.

خیلی بغ بکار میرود

158. The expence of this undertaking will be very great.

The ice is in *Persia* the least expensive part of an entertainment: consequently if the expense of ice be great that of the whole feast must be enormous.

دایه از مادر مهربان تر

159. The nurse is kinder than the mother.

Applied to one who seems more eager in an affair than those who are properly entrusted with it.

در بیابان فقیر کرسنه را شلغم پخته بهتر از نقره خام

160. In the desert a boiled turnip is better for the poor man than virgin silver.

در چهل سالگی طنبور می آموزد در گور استاد خواهد شد

161. At forty he began to learn the drum; he will be skilful by the time he gets into his grave.

در خانه یکد خدا کی ماند بهیه چیز

162. Every thing in the house depends on the master of it.

As the *Scotch song* says.—There's is no luck about the house; when our goud man's awa.

در خانه مور شبلی طوفان است

163. In the ant's house a little dew makes a deluge.

i. e. A small loss is destructive to the poor, or involves them in the greatest distress.

در خانه هر چه مهیاں هر که

164. Whatever is in the house (the owner must be content with it;) and whose guest soever he may be (the traveller must pass the night with him.)

در دروغ چه صرفه

165. If you tell lies, why be sparing of them?

در دست سوار با کینه چه کار

166. The bracelet is on your hand what need of a mirror (to look at it.)

To say that any thing is self-evident and does not require proof.

در هزار خیر حاجت استخاره نیست

167. In a good work there is no occasion to look for omens.

As HECTOR says. *Eiς δ' αὖτ' ὁπρὶς ἀμύνεσθαι περὶ πάλης*

در نومیدی بسی امید است

168. In despair there are many hopes.

*Una solas victis nullam sperare salutem.*

دروغ گفتن تا یکی ایهاں است

169. Falshood is the darkness of faith.

دروغ گور اتا خانه اش

170. The liar is only respected in his own house.

دروغ گورا حافظه نباشد

171. Liars have bad memories.

دروغ مصلحت آمیز به از راست قتنه انگیز

172. The lie which is productive of good is better than the truth which excites disturbance or trouble.

درویش چنانچه بخانه خوه رود همچنان بغربت روه

173. The poor man is the same in his own house as abroad.

Because he has no more furniture or convenience in the one case than in the other.

درویش صفت باش کلاه تتری دار

174. Have the manners of a *Durwesh* and wear a *Tartar* cap.

i. e. Be humble in your deportment and dress as gay as you please.

دزد بدزد نیفتد

175. One thief does not steal from another.

Eng. Honour among thieves.

دزدیده بود آنچه نهاند بخداوند

176. Every thing that does not remain with its owner (or in the sight of the owner) will be stolen.

دست اندوز با تش میدارند

177. People hold their hands to the fire from a distance.

Used to inculcate caution in doing of any thing.

دست بالای دست بسیار است

178. There are many gradations of power, one over the other.

دست خر کوتاه

179. May the asses paws be shortened.

i. e. May the power of the violent and unjust be restrained.

دست هر کاسه و مشت در پیشانی

180. His hand is in the cup, though a fist is at his fore-head.

Describes one whose greediness is not to be repelled by force or disgrace.

دست شکسته و بال نکردن

181. A broken arm is a burthen to the neck.

Because it must be supported by a sling tied round the neck. i. e. A helpless or prodigal person, is a burthen to all his connexions.

دستک زن پس کاروان

182. *Lit.* One who claps his hands behind a caravan.

A worthless turbulent fellow.

دشمن دانا به از نادان دوست

183. A wise enemy is better than a foolish friend.

دشمن نتوان حقیر و بیچاره شهره

184. An enemy is never to be despised.

دلق از بیم سپش نتوان گذاشت

185. One must not throw away one's quilt for fear of the lice.

i. e. A man ought not to incur a great loss to avoid a trifling inconvenience.

دنبه بکترش سپرده

186. A sheep given over to the wolf.

A person delivered into the hands of his enemy.

D

دندان بر کند

187. He drew his tooth.

i. e. Relinquished his inordinate desires.

دندان ترش شد

188. His teeth were set on edge.

i. e. He was completely repulsed or rendered helpless.

دنیا را با امید خورده اند

189. He has consumed all his substance in hope.

Applied to one who in hopes of obtaining employment or advancement has been induced to incur great expense.

دو تیغه بازه

190. He plays with two swords.

i. e. In one hand, which are useless. To attempt or desire something unreasonable or impracticable.

دو دل یک شود بشکند کوه را

191. Two hearts united will break down a mountain.

Unanimity will accomplish any thing.

دو شمشیر در یک نیام ننگینجد

192. Two swords cannot be put in one scabbard.

e. g. Two kings in one country, &c.

ده در دنیا صد در آخرت

193. Ten in this world, one hundred in the next.

i. e. Whatever is given in alms in this world is re-paid ten fold in the next.

دهن سنگ بلقه دوخته بد

194. It is best to throw a sop to CERBERUS.

دیت بر عاقله است

195. The price of blood is to be paid by those of



his tribe or family by whom the murder was committed.

For the meaning of *Aqilu*, see HAMILTON's *Hedaya*, Vol. iv. p. 448.

The proverb is applied to the case of an innocent person who is involved in the consequences of another's guilt. Or when a fault is committed by a child or a mad-man, the blame lies at the door of those who could have restrained him.

دیر آید درست آید

196. That which is slowly done is well done.

Lat. *Sat cito si sat bene.*

دیر فکر و سخت فکر

197. Be slow and sure.

دینگ به یگ میگوید کونت سیاه است

198. The pot calls the kettle black &c.

دیوار هم گوش دارد

199. Walls have ears.

دیوانه بکار خود هشیار است

200. The madman is prudent in his own affairs.

He has method in his madness.

دیوانه را دنگی بس است

201. A hoot is enough for a madman.

i. e. To put him in a rage.

دیو بشکریزد از آن قوم که قرآن خواند

202. The devil runs away from him who reads the *Qooran*.

To express that the ignorant avoid the wise.

راه بد به میبرد

203. The road goes towards a village.

To express that any one's conduct tends towards some concealed purpose.

رفت آنچه رفت

204. What is past is past.

ونگر یزبریش خود در ماند

205. The dyer is unable to die his own beard.

Applied to one who is engaged in difficulties of his own, so as to be unable to assist others.

روباہ بازی میکند

206. He plays the fox, (or practises stratagem.)

روباہ را گفتند گواہت کیست گفت دم

207. They asked the fox who is your witness? He said, my tail.

Applied to one who brings his own dependents as evidence in his favour.

روز می شمارد

208. He counts the days.

Or in *Hindee* hours : implies impatient expectation of any event.

روستایی را بگذار که بزبان خود اقرار کند

209. Let the clown alone and he will convict himself by his own speech.

روغن قاز مالیدن

210. To rub with goose's oil.

i. e. To flatter.

روغن در خپهر ضایع نشود

211. Oil is not lost in the dough.

Applied to any thing which has been accidentally conveyed to the place where one would purposely have sent it.

ریده که خلاصی ندارد

212. Has he sh—t that he is not set free?

Spoken of one who is detained in custody without any crime being proved against him.

ریش خود میکند

213. He pulls out his own beard.

i. e. He is sorrowful and melancholy.

ریش کاو

214. *Lit.* An oxen's beard. A buffoon, a fool.

ریش ملا بیوسید ن رفت

215. The *Moolla's* beard is all expended in kissing.

Spoken of one who has expended his whole substance in gifts to various persons. This proverb has its foundation in the following story. The poet JAMEE in the course of his travels met with a *Moolla* who was very ignorant, but greatly revered by his hearers, who were still more so. JAMEE exposed his errors, and the *Moolla* beat him who was an unprotected stranger. Being unable to revenge himself by force, he came next morning to the *Moolla* and began to prostrate himself and kiss his feet, with all possible demonstrations of profound veneration. He then declared that a heavenly vision in the preceding night had warned him, that whosoever could obtain a hair of the *Moolla's* beard would be protected from hell-fire and certainly obtain paradise; and he entreated the *Moolla* to bestow on him so invaluable a gift. The *Moolla* consented; and was presently surrounded by an immense multitude of men, women and children, all imploring the same favour. He could not refuse, and his beard was speedily plucked, to the last hair.

زدیم بر حق زندان و هر چه یادا باه

216. I have thrown the dice like a dissolute person, let the event be what it will.

Spoken by one who is engaged in a debauched life which he sees to be wrong, but yet is determined to abide the consequences.

زرسفید بهر روز سیاه است

217. Money is laid up for the day of distress.

زرکار کند مرده لاف زند

218. Gold does the business, man boasts of it.

زمانه با تو نسا زد تو با زمانه ساز

219. As the world does not favour you, do you conform to the time.

زمین سخت آسمان دور

220. The earth is hard and the sky far off.

i. e. I am without refuge, unable to dig myself a cavern in the earth or mount up to heaven.

زمین ترکید و پیدا شد سرخر

221. The earth opened and an asses' head appeared.

Applied to the sudden appearance of any disagreeable person or thing ; or to any thing ridiculous or absurd thrown out in conversation. *Parturiunt montes nascetur ridiculus mus.*

زن را ضی شوهر را ضی کوز بریش قاضی

222. The man and wife are both content ; and a fig for the justice.

زنگی به شستن سفید نشود

223. A blackamoor cannot be washed white.

زور بخور نه برسد ده پیدالاش

224. Your strength has no effect on the ass, exert it on the saddle.

Spoken of one who unable to avenge himself of a powerful person who has injured him, wreaks his rage on the weak.

زء کردن این کمان من دشوار است

225. It is difficult to string my bow.

i. e. To accomplish my wish, or to answer my question.

زیر کاسه نیم کاسه هست

226. Below the cup is a half cup.

i. e. Something, (generally evil,) is concealed under that which openly appears.

سالیکه نکو است از بهارش پیدا است

227. A good year begins from its spring.

i. e. A man gives indications in his youth of what his maturity will be.

سبزه در سنگ نروید چه گنه باران را

228. Vegetables do not grow on a stone; what fault is in the rain.

i. e. The teacher is not to blame though he cannot instruct a blockhead.

سبزه کی بروید از روی یخ

229. How can vegetables grow in ice?

Applied in two ways. 1 To a miser from whom nothing can be obtained.

2 To a headstrong fool on whom good advice is thrown away.

سپر انداخت

230. He threw away his shield.

i. e. Was reduced to great distress: was quite helpless.

سخن شنیدن ریشه دولت است

231. To listen to advice is the root of prosperity.

سر بر بیهوش خود فرو بر

232. Drop your head on your collar.

i. e. Consider maturely.

سر کلافه گم کرد

233. He has lost the end of the clue.

He is entangled or confused. Eng. Lost the thread of his discourse.

سرود بیاد مستان میدهد

234. He sings to awaken the desires of the intoxicated.

i. e. He stirs up those who are already prone to mischief.

سزای کند باز این است

235. This is the punishment of foul players.

Spoken by one who expresses himself pleased at some misfortune having befallen an oppressive or unjust person.

سعی بسیار کفش پاره کند

236. Much running about wears out the shoes.

i. e. What is determined must be; your striving against it will be ineffectual and tend only to your own harm.

سفید نمی تواند شد

237. He cannot be whitened.

i. e. He has behaved so ill that he can never be forgiven or admitted again to favor.

سگ اصحاب کف

238. The dog of the seven sleepers.

Emblem of fidelity.

سگ حضور به ار برادر دور

239. A dog at hand is better than a brother far off.

سگ حق شناس به از آدمی ناسپاس

240. A grateful dog is better than a thankless man.

سگ داند و کفشگر در انبان چیست

241. The dog and the cobbler know what is in the leathern bag.

It is said that a cobbler had put some provisions into a leathern bag, which a dog, attracted by the smell, endeavored to carry off. Some person, seeing the dog running off with the bag and the cobbler in pursuit, expressed his surprise at the dog's fondness for a piece of leather, to which another replied in the words of the proverb. It means that the parties concerned in any transaction know their own affairs best.

سگ را در مسجد چه کار

242. What has a dog to do in the temple?

سگ سیر است و قلید ترش

243. The dog is satisfied and the meat sour.

سنگ هر سوار

244. The dog of every horseman.

A sycophant or parasite.

سنگ را اگر کلوخي بر سر ايد ز شادي بر جهد کاين استخوان است

245. If a clod strike a dog on the head, he springs

up with joy, thinking it to be a bone.

سلام روستائي به طبع نيست

246. The salutation of a clown is not without some interested motive.

سنگ آمد و بپاي ننگ آمد

247. The stone came on the lame foot.

Misfortunes seldom come single.

سنگ آمد و سست آمد

248. A stone came and struck me hard.

Spoken of something afflicting which being without remedy must be borne with patience.

سنگ بد ندانمش نه بد ند

249. He does not strike a stone on his teeth.

i. e. He gives him no information.

سنگ را سنگ من شکست

250. One stone breaks another.

Ex. Diamond cuts diamond.

سنگ رو به يخ

251. A stone upon ice.

i. e. Restless and easily impelled in any direction.

سنگ را که نتوان برداشت بايد بوسيد و گذاشت

252. The stone which we cannot lift, we must kiss

and pass over.

i. e. Make the best of a bad bargain.

سوراخ در آسمان نمی شود

253. You cannot make a hole in the sky.

i. e. It is vain to attempt impossibilities.

سوراخ موش هزار دینار میخورد

254. He would buy a rat's hole for a thousand *Deenars*.

i. e. He is much distressed for a place to hide himself in.

سپل کلوخی باشد که از زمین بلندتر بود

255. Even a little clod is higher than the ground,  
(which it lies on)

q. d. Though such an one is of no great eminence he is better than you.

سیلی نقد به از حلوائی نسیه

256. A slap (or push) in hand is better than sweet-  
meats in promise (or at a distant day.)

سیرغم کرسنه نخورد

257. He that has eaten his fill does not pity the  
hungry.

سیرمردن به که گرسنه زیستی

258. It is better to die with a belly full than to  
live hungry.

Spoken in reply to one who says it is better to live poor than be under obligation to the unworthy, or descend to meanness for the acquisition of wealth.

شاخ بر دیوار است

259. She is a tree growing on the wall.

Spoken of an unchaste woman, who is continually looking at her lover through the windows. i. e. She ruins her husband's honor, as a tree does the wall on which it grows.



شاخش بشکسته

260. *His horn is broken.*

*Eng.* Soft is his horn. To denote weakness or want of power.

شاخ شانه میکشه

261. *Lit.* He pulls horns and shoulders.

In *Persia* signifies, he is very refractory or displays much pride and insolence. In *Hindoostan*—He wanders from his subject, introducing foreign or irrelevant matter “by head and shoulders.”

شانه کشیدن

262. *Lit.* To draw the comb. To withdraw from any affair. To skulk,

شب خرگه طاوس مینماید

شب کربه سحر مینماید

263. At night an asses' colt looks like a peacock, or a cat like a *Scythian* weasel.

*Eng.* JOAN is as good as my lady in the dark. Applied to a person, or thing, which appeared excellent before their qualifications were examined.

شتر بیهوش

264. A dissolute vagabond.

شتر دلداست

265. He has the heart of a camel.

*i. e.* Is a coward.

شتر را با نه دماغ میکنند

266. They burn a camel through a blanket.

When a caustery is to be applied to a camel for the cure of certain complaints, it is usual to put several folds of a coarse cloth or blanket between the hot iron and the animal's skin, that the heat may penetrate gradually. The proverb means that admonition and reproof should be conveyed gently, not abruptly and roughly.

شتر کینه

267. The enmity of a camel.

i. e. Inevitable hatred.

شتر فکر

268. A camel and a cat.

Spoken of two things ill-matched, as we may say six-ace.

شتر مرغ را گفتند بار بردار گفت من مرغم گفتند بپر گفت من شترم

269. They said to the camel bird, (i. e. the ostrich) take up a load : he replied, I am a bird. They said, fly : he said, I am a camel.

Applied to one who shifts his ground in argument,

شیر خطیب

270. The sword of the preacher.

i. e. An eloquent tongue.

شلیده کی بود مانند دید

271. How can hearing be equal to seeing ?

شوی زون زشت روی نا بینا به

272. The husband of an ugly woman should be blind.

شور برفین

273. A lion of snow.

i. e. One who boasts of a valour which he does not possess.

شیر شاد روان

274. A lion on a curtain (as above.)

شیرین نشود دهان بکلو اگفتی

275. The mouth is not made sweet by pronouncing the word sweet-meats.

i. e. One cannot be sed with promises.

شیشه شکسته را بیوند کردن مشکل است

276. It is difficult to repair a broken glass.

i. e. To restore a broken friendship.

شیطان خانه خود خراب نکند

277. The devil does not spoil his own house.

Eng. He is a dirty bird that defiles his own nest.

صبر درویش به عفو بزدل غنی

278. The patience of the poor man is better than his receiving the bounty of the rich; (or, for a poor man, patience is better than the bounty of the rich.)

صغیر در مشت بهتر از کلنگ در هوا

279. A sparrow (or titmouse) in the hand is better than a crane in the air.

Eng. A bird in the hand is worth two in the bush.

صورت قیامت

280. The last trumpet.

The promise of a lover.

صید حرم

281. Game at Mecca (where it cannot be killed.)

To describe any thing unattainable.

صید را چون اجل آید سوئے صیاد رود

282. When the hour of the game is come, he runs in the way of the hunter.

طبل زیر کلیم میزند

283. He beats a drum beneath a blanket.

i. e. He endeavors to conceal that which cannot be disguised.

طشت از بام افتاد

284. The plate is fallen from the roof.

i. e. The secret is discovered.

هاشک کور باشد

285. The lover is blind.

هاقبت جویند یا بند بود

286. In fine he that seeks finds.

هاقبت میمون لولی را کذر هر چنبر است

287. The beggar's ape at last mounts only on the hoop.

It is the custom with those who carry about goats, apes, &c. for exhibition, to carry small hoops, which they place one over another, on which those animals are taught to climb. i. e. A person of mean extraction, whatever his ambition may be, will never rise to any thing very great.

هذر بدتر از گناه

288. The excuse is worse than the fault.

هذر لش

289. A lame excuse.

هر صات و خرقای

290. (Die resurrectionis rem cum asino habere.)

To speak foolishly, or inconsistently, or to unite incongruities.

عشت آمدنی بود نه امواجتی

291. Love comes spontaneously and is not to be taught.

عصای کور

292. A blind man's staff (a son.)

عصا موسى

293. MOSES' rod.

Tauntingly said of one who is very conceited, that he carries Moses' rod in his hand, or has the power of working miracles.

عصمت بی بی از بیجاہ ری است

294. The chastity of the lady is from want of clothes.

i. e. She was in the habit of going abroad and amusing herself, till she was obliged to stay at home for want of clothes. Applied to one who leaves off his vices, not from any virtuous principle of amendment, but for want of ability to indulge them.

عقل روستائی

295. The clown's reflection (comes too late.)

علاج واقعہ پیش از وقوع باید کرد

296. The remedy of a calamity should be prepared before it occur.

علی ماند و حوضش

297. Lit. ULÉE and his pond will remain.

i. e. The pool Kuosur. Spoken by a dissipated person to whom a preacher denounces that he will go to hell for his wickedness. q. d. If all who live as I do go to hell, ULÉE will be left alone by his pond in heaven.

عیان را چه حاجت بیان

298. What need to explain that which is self evident?

عید بی روستائی

299. A festival without a clown! (or Jack Pudding.)

Applied to any thing very imperfect.

غریب گور میباشد

300. The stranger is blind.

Spoken as an apology for an error or omission.

غلام ببال ناز و خواجه بهر دو

301. The slave glories in his wealth, but the master in both.

i. e. Both the slave and his wealth. Spoken by one who is complimented by his superior on any thing valuable which he possesses.

فقیر را از اثاث توابع شناخت

302. A *Fuqeer* is known by his furniture.

قاضی بعد از اقرار انکار نشود

303. The judge does not hear denial after confession.

قضیه زمین بر سر زمین

304. A dispute about ground must be settled on the spot.

قطره قطره جمع گردد و آنگه دریا شود

305. Many drops make a river.

قلاده به از سگ است

306. The collar is better than the dog.

Applied to a worthless person finely dressed.

قلم رفته

307. Decreed by fate.

قلم اینجا رسید و سر بشکست

308. The pen arrived thus far and broke its point.

i. e. The subject is brought to a conclusion.

قلندر دیده، گوید

309. The *Qulundur* speaks what he has seen.

قلبه از مزه گذشت

310. The dish has lost its savour.

To describe any saying without meaning or elegance; or the decayed condition of one formerly prosperous.

قهر درویش بر جایی درویش

311. The wrath of the poor man falls upon himself.

قیامت گرچه دیر آید بیاید

312. The resurrection, though late, will certainly come.

Spoken of a misfortune long expected when at last it arrives.

کار دستخوان رسیده

313. The knife has reached the bone.

Spoken of one reduced to the utmost distress.

کار دست بسته کرده

314. He has accomplished a difficult work.

کار هر بافنده، حلاج نیست

315. This is not work of every weaver and dresser of cotton.

i. e. This is not an enterprize which any one may undertake.

کاسه از آش گرمتر

316. The dish is warmer than the food in it.

Application, see No. 159.

کاسه همسایه و همدار

317. The neighbor's cup has two feet.

i. e. Favours are reciprocal.

کالای بد بَریش خاوند

318. Throw bad merchandize in its owner's face.

کاه در کاهه ان نپاند

319. There is no hay left in the manger.

i. e. A man's whole substance is expended.

کاه کهنه بنیاد میدهد

320. He winnows old straw.

i. e. In which no corn remains. He talks foolishly or boasts emptily.

که آهن به آهن توان کرد نرم

321. Iron may be softened by iron.

Eng. Diamond cuts diamond; or set a thief to catch a thief.

کس نخاره پشت من جز ناخن انگشت من

322. None scratches my back but my own nails.

i. e. None comes to my aid.

کس نشکوید که دوغ من ترش است

323. No one says my curds are sour.

Eng. No one cries stinking fish.

کس نیاموخت علم تیراز من که مرا عاقبت نشانه نکرد

324. No one ever learned archery from me that has not afterwards made me a butt for his arrows.

Spoken by one who has met an ungrateful return from a pupil or client.

کسی که از شهر سوخته شده و غ راقف کرده میخورد

325. He that has been scalded with milk, blows when he drinks butter-milk.

A burnt child dreads the fire.



کسیک منار میدزد اول چاہے میکند

326. He that would steal a steeple, first digs a well  
(to hide it in.)

He that has in contemplation a difficult undertaking, should first prepare the means necessary for the accomplishment of it.

کشتی هریا کنی شد

327. The boat is launched into the sea.

i.e. He has commenced his journey or begun an enterprize.

کشتی نوح

328. NOAH'S ark.

A place of safety; a person of dignity and steady deportment; a sure-footed horse.

کلافی تک کبک را کوش کره

تک خویشی را فراموش کره

329. The raven imitated the gait of the partridge  
till he forgot his own.

کلوخ لند را راه اش ستمکاست

330. He that throws clods is repaid with stones.

E.g. He that lays about with the sword, will be struck with the scabbard.

کم کور نور دیده

331. Eat little and you will see clear.

An admonition to spendthrifts.

کوزه گراز کوزه نو آب نمیخوره

332. The potter never drinks out of a new cup.

i.e. The maker of any article never keeps the best for his own use.

کون خدرا برای مصلحت باید بوسید

333. To effect your purpose you must even caress  
a fool.

کون خري کرد

334. He played the fool.

کهنه کُرگست

335. He is an old wolf.

i. e. Very artful, or wise and experienced. Eng. An old fox.

کبير مشکس چه خفته چه بيدار

336. *Muscæ penis sive dormiens sive expurgatus* [idem est.]

Spoken of a weak or insignificant person.

کيسه دوخته است

337. He has sewed, (or made) a purse.

To receive the money he expects. Applied to one who has great expectations from another.

کيك درشلوار

338. A flea in the trowsers.

i. e. Much annoyed. Eng. He has a flea in his ear.

گاوان و خران بار بردار به از آدميان مردم زار

339. Oxen and asses which carry burthens are better than men who torment their fellow men.

گا و خر تر از زخراست

340. The ox is a greater ass than the ass.

i. e. Such an one is a greater fool than such another.

گا وریده است

341. The ox has sh—t.

Said when something has occurred which interrupts the business in hand.

گا و طوس

342. *Lit.* An ox of Toos. A fool.

فكار يست نهك شير و ليكي لكذ زن است

343. She is a good milch-cow, but kicks.

Spoken of one who is liberal to his domestics, but treats them with severity.

كسا باشد كه كودكي نادان

بغلط برهد فزند تير

344. Some times an ignorant child accidentally hits the mark.

گدا بشكدار حيت خدا

345. God have mercy on him who begs from a beggar.

گر به مسكين اكر بر داشته

تضم كن بچشك از جهان برداشته

346. If the poor cat had wings, it would extirpate the race of sparrows from the world.

گر سنده شك بر نه دودخت چشم

كه همسايه كوشت بود است پشم

347. The hungry belly fixed eyes on the carpet, because the wool was once neighbour to the flesh.

گر حيز كند توبه كوش ندهد ياري

348. If a bad man would repent and reform, his lust will not permit him.

گر زرداري بلور محتاج نه

349. If you have money you have no occasion to use force.

گرمک اشتی

350. The wolf's friendship.

i. e. Deceitful.

گرمک دهی ت لود یوسف ندرید

351. The wolf with a blood-stained mouth did not tear JOSEPH.

Applied to one who is blamed for, or suspected of a crime which he has not committed.

گرمک مست

352. A mad wolf.

A dissolute inconsiderate person.

گرمیزنی کرد میخیزه

353. If you beat him the dust will rise.

i. e. You will get nothing else. Spoken of one so poor that nothing can be got from him even by compulsion. Like Eng. It is hard to get the breeches from a highlander.

گرمیزنی چوب تر فرمان نبرد گاو و خر

354. Without a supple rod the ox and ass would not obey.

i. e. The vulgar are only to be kept in obedience by fear of punishment.

کل بود بسینزه نیز ت راسته شد

355. It was a rose, now verdure is also joined.

Spoken 1st. Of a face, on which the beard just begins to appear. 2d. Of any thing which improves in excellence or beauty. 3d. Ironically of that which proceeds from bad to worse.

کلیم خوه را از آب بر آورد

356. He has recovered his blanket out of the water.

i. e. Has got out of his difficulties.

گنایه کنند گاو را بر تیسره هد تاوان

357. The oxen commit a trespass and the master pays the fine.

گنج هرویرانه است

358. The treasure is in the desert.

Application, see No. 4.

گنجشک به نقد به که طارح به نسیم

359. A sparrow in hand is better than a peacock in expectation.

A bird in the hand is worth two in the bush.

کندم نهائے وجو فروش

360. One who shows wheat and sells barley.

A man of great promise and small performance.

کوز عاشق صادق هرستین باشد

361. The witness of a true lover is in his sleeve,  
(or at hand.)

It is explained to mean tears, which flow immediately on mention of the person beloved, and which he wipes off with his sleeve.

کوز مست میفروش

362. The drunken man's evidence is the vintner.

کوز بالائے پار هم میدهد

363. He farts over the crupper.

Applied to one who makes foolish pretensions to eminence or respect.

کوز بیائے داد

364. To fart in the stable.

i.e. To brag in one's own house or among one's own family or dependents.

کوز پس طهارت

365. Post purificationem crepitus ventris.

Applied to a person, who, after a series of virtuous conduct is guilty of something which effaces all his former merits.

شكوزش باراست

366. His lading is wind.

i. e. He is of no worth, power or estimation.

شكوز شتر نه در زمین نه در آسمان

367. The camel's fart is neither on earth nor in the sky.

Applied to something in discourse absurd or incongruous.

گوز مه عود مسوز

368. Do not fart, nor burn aloes-wood.

Applied to one who is not fit for the company into which he has intruded himself, and yet thinks he confers an honor on them. *Eng.* He farteth frankincense. *Arabic.*

شكوساله بزور مین سوكه

369. The calf leaps by help of the pin.

Applied to one who performs by the assistance of another things which he could not have done of himself.

شكوش خواها نیده

370. *Lit.* He put his ears to sleep.

i. e. He lent a deaf ear to any discourse.

شكه بر طارم اعلى نشیند

شكه بر پشت پاى خود نیبند

371. Some times he sits on the house top, (or the fourth heaven) and sometimes cannot see the back of his feet.

لايف ريش خود گفته است

372. He has spoken what is suitable to his own beard.

i. e. Something foolish or inconsistent.

لوزینه بشکاردادن از کون خوی است

373. It is folly to give comfits to a cow (or to throw pearls to swine.)

لنگے زیرو لنگے بالا نے غم دزدنی غم کالا

374. One leg over the other, (for want of clothes to hide one's nakedness) has no dread of thieves nor care about chattels.

*Canlabit vacuus coram latrone viator.*

مادبان خوه مشکو زد و خود رم می کند

375. The mare starts at her own farting.

Spoken of one who does something bad or shameful and throws the blame on another.

مارا از بین کینا ضعیف این کبان نبود

376. I did not expect this from such a feeble stalk of grass.

Spoken of a person who has performed a task of which he was supposed incapable.

مارا بسخت جانی خود این کبان نبوه

377. I did not expect so much from my own firmness of heart (or hardness.)

Spoken by one who has undergone misfortunes which he did not think himself capable of supporting.

مار بدست دیگران باید گرفت

378. Set another person (i. e. a stranger or an enemy) to catch a snake.

It is a maxim of policy among eastern princes to send on dangerous expeditions, such of their generals as they are jealous of; thinking that thus they will be gainers which soever party proves victorious; not reflecting what an accession of power will thus accrue to an enterprising subject, in case he prove successful.

ما زنگیده از زبانه میترسد

379. He that is bitten by a snake is terrified by a cord.

A burnt child dreads the fire.

مبار و ضحاک

380. The serpent and ZOHAK.

A person reduced to great distress, or fallen into irremediable misfortune.

مال پدرش مادرش میگیرد

381. It is his father's property, and his mother takes it.

i. e. The person who has taken the thing spoken of had a just claim to it. Eng. He is come by his own.

ماهی از سرشکنده است

382. The fish is rotten from the head.

Applied to one whose whole generation have been worthless. Eng. A chip of the old block.

ماهی ماهی را خورد ماهی خور هر دو را

383. One fish devours another, but the kingfisher devours both.

Spoken of two people who quarrel with one another and are both punished by the magistrate.

مکتسب را درون خانه چه کار

384. What business has the police officer within the house?

مکتسب گرمی خورد معذور دانه مست را

385. If the police officer drink wine, he makes the drunkard excusable,



مرا نان ده و گدازه بر سر بز

386. Give me bread and strike me with the ladle.

i. e. Severity may be borne from one who confers favours.

مردار سنگان را و سنگان هم او را

387. The carcase is fit for the dogs and the dogs for the carcase.

They are well met, or diamond cuts diamond.

مرد ده بلا زنده بلا

388. His death and life are equally bad.

Applied to a child or near relation of very bad conduct.

مرد ده هر چند که زنده است تا کی بتوان داشت

389. However beloved the dead may be, how long can they be kept ?

Spoken of something that must of necessity be done, so that it is un-availing to delay it.

مردیت از مای انکھی زن کن

390. Try your virility and then marry.

i. e. Before you undertake any affair ascertain your power to accomplish it.

مرغ شکاری را مقلب کم میا شد

391. A bird of prey has crooked talons.

مرغ بانپو هی شادی است

392. The death of a multitude is an occasion of rejoicing.

i. e. It is a relief in misfortune to have partakers of it.

مرغ خر عروسی شد است

393. The death of the ass is a festival to the dog.

مستوري بی بی از بیچادری است

394. The privacy (or chastity) of the lady is from want of clothes.

Application, see No. 294.

مسجد جای گوزیدن نیست

395. The temple is not a place to fart in.

Applied to one who speaks to his superior in disrespectful terms.

مسکین خراشگرچه بی تهن است  
چون بارهی بهره عزیز است

396. The poor ass is stupid, yet valuable for its labour.

Spoken of a servant (or any person) of rude manners, but who performs his task well and is therefore esteemed.

مشت بتاریکی می اندازد

397. He strikes in the dark.

i. e. Speaks without consideration or understanding.

مکس هرگز نخواهد رفت از دوکان حلوائی

398. The fly will never quit the confectioner's shop.

مناره بلند پیش کوه الوند پست مینمایم

399. A lofty tower seems low near the mountain.  
*Ulwund.*

من چه میگویم طنبور من چه میگوید

400. What do I say, and what does my drum say?

Applied to one who receives an answer quite foreign to his question.

من در چه خیال، فلک در چه خیال

401. What am I thinking of, and what does heaven intend ?

Spoken by one whose hopes are blasted when most sanguine.

مورچکان را چو بود اتفاق

شیر زیان را بدتر از نمزد پوست

402. When the ants find a fit opportunity, they can tear the skin of a furious lion.

مورچه پرو بر آوره

403. The ant has got wings.

Spoken of one who is elated at having risen to a height of prosperity, from which he is likely to be soon precipitated into ruin. The ant soon dies after getting wings.

مور در طاس

404. An ant in the cup.

A person involved in great distress.

موش با نیان نهی کاود انیان بهوش میکاود

405. The rat does not attack the leather, but the leather the rat.

Applied to one who endeavours to pick a quarrel with one much stronger than himself.

موش بعصاره میرو

406. The rat travels with a staff.

Applied to one who affects artifice or disguise.

مہتاب گزمیکند

407. He measures the moon.

i.e. Attempts something impossible. Eng. Scales the heavens.

میراث خرس بشکفتار میرسد

408. The hyena is heir to the bear.

Spoken of one who has inherited vices from his progenitors.

می‌ریزد و تیز تیز می‌نگردد

409. He sh—ts and looks round angrily.

i. e. He is himself the offender and yet is angry with others.

می‌نگردد و پشیمان نمی‌شود

410. He f—ts and does not repent.

می‌وزد با هر بادی

411. He blows with every wind.

One who assents to every speaker; an obsequious parasite. *Eng.* He is a weather cock.

نارنگیل بدست دوزینه است

412. An orange in the hands of a monkey.

Spoken of any thing good, which has fallen into the hands of those who do not know its value. *Eng.* Pearls before swine.

نام رستم بهتر است از رستم

413. Roostum's name is better than Roostum himself.

نام مرد بهتر است از مرد

414. The hero's name is better than the hero.

*Eng.* When a man's name is up he may go to sleep.

نان چوپان می‌خورد

415. He (i. e. the sheep) eats the shepherd's bread.

Applied to one who is ungrateful to his benefactor.

نانش بروغن افتاد

416. His bread has fallen into the oil.

*g. d. Eng.* He has fallen on his feet.

نان کبر به را تیر می‌زند

417. Bread shot the cat with an arrow.

Spoken of one who is involved in misfortune by his own avarice.

نان و یخ اختراع مالهت امامزه ندارد

418. Bread eaten with ice has no flavour, but it is my invention.

Spoken of one who adheres obstinately to his own conceits, although their inconveniency be obvious.

نخورده هر آتش است

419. The peas of every broth.

One who intrudes himself every where.

نخورده شیر نیم خورده است

420. The lion does not eat the dog's leavings.

نخورده یخنی است

421. *Lit.* Boiled meat not yet eaten.

i. e. A pleasure to come. NIZAMEE says:

ماخور غم که صید یکم ناکرده

که یخنی بود آنچه ناکرده

نعل در آتش دارد

422. He (a horse) has his shoes in the fire.

i. e. He is in a great trouble or agitation.

نقاش نقش ثانی بهتر کشد ز اول

423. The painter draws the second picture better than the first.

نقاش بر آب

424. A painting on water.

Labour in vain, or something very transitory.

نقل کفر کفر نباشد

425. It is not blasphemy to repeat the words of a blasphemer.

فروش دارو که پیش از مرگ بسهراب دهند

426. The vulnerary which is sent to Сооннаб after his death.

Spoken of any thing which comes too late.

نه از توجونه از من دو

427. If there be no barley from you, there will be no running by me.

Fr. Point d'argent point de suisse.

نه سببخ سوزد نه کباب

428. Neither spit nor the roast should be burned.

i. e. In the conduct of affairs, care should be taken to guard against the inconveniences that may accrue from opposite quarters.

نه شیر شتر میخوام نه دیدار عرب

429. I do not wish for camel's milk nor the sight of an Arab.

Spoken by one who chuses rather to relinquish some advantage which he might have obtained, than encounter the labour, danger, or mortification which he must have undergone for that purpose.

واعظ غیر متوعدظ

430. An adviser who does not take advice.

ورق بر شکست

431. The leaf is turned over.

i. e. The times are changed.

وفای سگ

432. The fidelity of the dog,

i. e. Great fidelity.

وقت ضرورت چو نهاند گریز

دست بشکیرد سرشهر شمر تیز

433. In the time of necessity when there is no way of escape, the hand lays hold of a sharp sword.

ولي را ولي مي شناسد

434. One saint knows another. See 470.

هر آن که ترکه با مهتر ستيزد

چنان افتد که هرگز بر نخيزد

435. Every weak person who contends with a stronger, falls so as not to rise again.

*The weakest must go to the wall.*

هر ييشه كه پان بهر كه خالي است

شايد كه بلند خفته باشد

436. Imagine not every desert to be uninhabited, perhaps a tiger may be there asleep.

*Spoken of a person whom others suppose incapable of executing a business. g. d. Perhaps he possesses abilities of which you are not aware.*

هر جا كه رنگ و بوي بود گفتگو بود

437. Wherever excellence appears, calumny is its inseparable attendant.

هر چه آدم ميكند بوزينه هم

438. The apes imitate whatever man does.

*Applied to one who imitates the performance of one greatly his superior.*

هر چه آن خسرو کند شيرين بود

439. Whatever the prince does is sweet.

*The allusion of the original to the names of the lovers Khasro and Shirin is esteemed an elegance.*

هر چه آيد پيش نكذارم درويش

440. The durvesh rejects nothing that is offered him.

*All is fish that comes to his net. He has a crop for all corn.*

هرچه این می زند یا می نوازند آن می رقصد

441. *Lit.* Whatever tune this man plays, the other dances to. *What he says the other swears to.* What the bell clinks the fool thinks.

Applied to one who follows implicitly the orders of another.

هرچه بادا باد ما کشتی در آب انداختیم

442. Let the result be what it will, I have launched my boat.

*Eng.* The die is cast. The bolt is shot. To sink or swim. In for a penny, in for a pound; Preso por uno preso por ciento (*Hisp.*)

هرچه باد آرد باد ببرد

443. Whatever the wind brings the wind carries away.

*What comes with the wind goes with the water.*

*Eng.* What's got over the devil's back is spent under his belly.

هرچه در دیشک است بکفچه می آید

444. Whatever is in the pot, will come into the ladle.

*i. e.* Whatever the result of a thing may be, will be seen by and by. What is But will come Ben.

هرچه زود آید دیر نپاید

445. That which comes quickly does not last.

*Eng.* Lightly come, lightly go.

هرچه عوض ندارد شکله ندارد

446. *Eng.* A fair exchange is no robbery. Tit for tat.

هرچه کنی بشود کنی کره می نیک و بد کنی

447. Whatever good or bad you do, will ultimately fall on yourself.

*i. e.* The advice I gave you was disinterested, yourself will be the only gainer or loser, according as you pay attention to or neglect it. As you sow so you must reap. As you brew the brewst so you must drink the ale.



هر چیز که در کان نهک رفت نهک شد

448. Whatever goes into a salt-mine, becomes salt.

i. e. One contracts the manners of the company he keeps.

هر خدري که باشد بالان اويم

449. I am every body's drudge. I am ready for whatever you order. A Davy do a' thing.

هر دینگی چه بفرماید

450. One that goes every where in quest of food.

Applied to sponger, also to an intermeddler. Or one who "scalds his tongue among other fowks kail." Cocks mak free o' horses corn.

هر روز عید نیست که حلوا خورد کسی

451. It is not a festival every day that one should always eat sweetmeats.

i. e. Success and prosperity are not uniform.

هر سربى و سوداى

452. Eng. Many men many minds,  
Many harrows many tines.

What is one man's meat is other man's poison.

هر سبکى بخانه خود دایر است

453. Every dog is bold in his own house.

Every Minister can preach in his own pulpit.

Eng. Every cock is proud on his own dung-hill.

هر سبکى بدر خود بانگ کند

454. Every dog barks at his own door.

هر عیب که سلطان به پسندد هنراست

455. Every fault that is pleasing to the king is an excellence. Not in truth, but only considered or represented by his courtiers.

هرکاری و هر مردی

456. For every work a particular kind of person is required.

"One science only will one genius fit,  
So vast is art so narrow human wit."

هرکجا که شکرستان بود مفس باشد

457. Wherever the sugar tub is, the flies will be collected.

Spoken of a great man surrounded by parasites or needy dependants.  
Where there's the honey ye'll neir want bees.

هرکرا طأوس باید رنج هندوستان کشد

458. Whoever wants a peacock must take the trouble of going to *Hindoostan*.

i. e. Whoever has an object to accomplish, must not grudge the requisite labor. Set a stout heart to stay brae.

هرکبالی را زوالی است

459. Every perfection is subject to decay.

To every spring there is an autumn. The longest day that ever was at last came even.

هرکنده پزی را گنده خوریست

460. Every dresser of bad provisions finds one to eat them.

هرگلی را رنک و بوی دیگر است

461. *Lit.* Every flower has a colour and scent of it's own.

Every Poet has a style peculiar to himself.

هرکه از دیده دور از دل دور

462. Out of sight out of mind.

هر که داند داند

463. He that knows knows.

*He only knows where the shoe pinches, that wears it.*

هر که دست از جان بشوید

هر چه در دل آید بشوید

464. He that despairs of his life says whatever comes into his mind.

هزار بیت و غزل (علم و هنر) پیش حبه حیران است

465. A thousand verses and odes (or arts and sciences) are nothing compared to (*lit.* a grain of corn) subsistence.

*Solid pudding is better than empty praise. A living dog is better than a dead Lion.*

هزاری یا بازاری

466. Either a nobleman, or a plebeian.

*Many actions are only for the very high or very low and would not be endured in men of middling rank.*

(The phrase is much in use to express that only those two descriptions of people can be conveniently accompanied by their women on a journey: the first because he can command every requisite for the purpose; the second, because his family partake of his fare whatever it is, and are not obliged to be concealed.)

هم پیشه هم پیشه را دشمن است

467. Two of a trade can never agree.

*Doctors differ.*

همسایه بد مباد کس را

468. May God preserve all men from bad neighbours.

هم فال و هم تنها شا

469. Combining utility with pleasure.

*Killing two birds with one stone.*

هېكار را هېكار ميشناسد

470. Two people of the same profession know one another. Set a thief to catch a thief. See 434.

هېه جا خانه عشق است چه مسجد چه كنشت

471. Every place is the house of love, whether the mosque or the temple.

هېه را يك مار گزيده است

472. One snake has bit them all!

Not one is better than another; they are all alike.

They are all tarred with the same stick. There is not one barrel of better herrings among them. They are all birds of a feather.

هېچن سنگ است پشت بام قرشي

473. This stone is the house-top of *Qurshee*.

*Qurshee* is the name of a city in *Mawra-oon-nuhr*, near *Khojund*. The words are supposed to be spoken by a traveller from that place, and imply that the country where a man gets his livelihood is a second native country.

هانون رده من زنده تر بار است

474. My dead is yet a load for your living.

Spoken as a reproof to a mean person who puffed up by wealth, or prosperity, insults his superior in adversity.

يا بابي شورا شورمي يا بابي بي نيكي

475. What such coldness after such ardent demonstrations of affection!

يا تخت يا تخته

476. Either a throne or coffin.

Victory or death: Aut Cæsar, aut Nullus. Either win the battle or lose the saddle.

یا تن رسد به جانان یا جان ز تن برآید

477. Either my body shall reach my beloved, or my soul leave my body.

Victory or death. I'll either win the horse or lose the saddle. I'll either make a spurn or spoil a horn.

یا راهل است کار سهل است

478. If your friend be faithful, your business is easy.

یا ربه بدتر بود از ما ربه

479. A deceitful friend is worse than a deadly serpent.

یا ربه در خانه و من گرد جهان میگردم

480. My friend is at home, and I am looking for him all over the world.

Spoken of one who looks about for what he has at hand; like the butcher who searched for the knife, which he held between his teeth.

یا ر شاطر ند بار خاطر

481. A cheerful friend not a load on the temper.

An active friend not an incumbrance.

یک انار صد بیمار

482. One pomegranate and a hundred sick.

Spoken when many are competitors for that which can only be given to one.

یک بام و دو هوا

483. *Lit.* One roof and two winds.

i. e. Two persons of opposite dispositions and habits living together.

Said of discordant measures adopted by opposite factions in the same city &c.

يک پيرمي صد بيماري

481. Old age involves an hundred ailments.

يک دانه خيرات هزار دانه برکت

485. One grain in alms produces a thousand in blessings.

يک در بسته و هزار دروا

486. One door is shut, but a thousand open.

To console one who is disappointed in any particular object.

There are as good fish in the sea as ever came out of it.

يک در کير محکم کير

487. Seize one door, and seize it firmly.

That is, it is better to stick fast to one patron (or profession) than lightly go from one to another. Rowin' staines never gather moss.

يک دل و خيلي آرزو دل بچه مدعا دهم

تن هيچ داغ داغ شد پنبه کجا کجا نهم

488. I have only one heart and many desires; to which of them shall I give that heart? my body is full of wounds, where shall I apply a plaster?

Spoken by one surrounded by difficulties.

يک سر و هزار سودا

489. One head, and a thousand anxieties.

Applied to a person who entertains a number of foolish desires.

يک گزد و فاخته

490. Two doves with one arrow.

i. e. To kill two birds with one stone; or to make two friends with one gift.

یک لقمه صبحی به از مرغ و ماهی

491. One mouthful (of any thing) in the morning is better than fowl or fish (at any other time).

یک لقمه صبح نه ده لقمه شام

492. One mouthful in the morning is worth ten in the evening.

یک آینه علم زانده من عقل می باید

493. One pound of learning requires ten of common sense, (to apply it.)

یک مغویز و صد قلندر

494. One raisin and hundred *Qalandars* (a kind of wandering Moolhummudan monks who desert the world, and travel about with shaven heads and beards.)

Spoken when there are many competitors for that which can only be given to one person. See Sect. I. No. 482.

یک نشت دوشد

495. One fault upon another.

Also one misfortune succeeding another. Misfortunes seldom come alone.

یکی بود مجنون دیگر خورده می

496. He was mad already and is drunk besides.

See Part II. Sect. I. No. 162.

یکي د بگر ز پهلويش برآمد

497. Another such came out by his side.

i. e. You are no sooner rid of one evil than you are beset by another.

پکي نقصان ما يه د بگر شماعت همسايه

498. The loss of property and the scoff of neighbours.

Scorn comes commonly with skaith. To bear the skaith and scorn.

یکي همي روډ وه بکري همي آید

499. One goes and another comes.

i. e. Things are constantly changing.

یکت یوسف هزار خریدار

500. One Joseph and many purchasers.

Used to shew that a thing is in great request, or that there are many competitors for what can only be obtained by one person. See Nos. 482, and 494.

END OF SECTION I. PART I.





COLLECTION  
OF  
ORIENTAL PROVERBS.

PART. I.—*PERSIAN*.

SECTION II.

آب از دریا بخشیدن

1. To give water from the river.

Applied to one who procures favor or advantage to another without injuring himself or incurring expence. It also signifies to give away the property of another without the fear of being called to an account.

آب از غربال بخش می کند

2. He serves out water with a sieve.

Applied to one who never does any thing for the benefit of mankind.

آب از کوه کوتاه می گذرد

3. The water overflows a low wall. Is a low wall of a garden. (HUNTER.)

The meaning is that misfortunes easily overwhelm the weak. (Kag.) The weakest goes to the wall.

آب آمد تيمم برخاست

4. When water came, purification by earth was left off.

It means that a thing is no longer valued (or used) when you get a better, and it is also applied to express that when the principal person in any business makes his appearance, the subordinate agents withdraw. See Part II. Sect. I. No. 175.

آب آوردن و گوزه شکستن هر دو برابر

5. Bringing water and breaking the pitcher are the same thing.

Spoken of a person who makes no distinction between those who serve him well or ill. See Part II. Sect. I. No. 484.

آب این بیخاملان یکسر بدریا می رود

6. The water of these extravagant men runs at once into the sea.

Spoken of those who are wealthy but whose expenditure benefits not those who require aid.

آب بریسمان می بندد

7. He binds the water with thread.

i. e. 1st. He labours in vain. 2d. He accomplishes his object by stratagem. (*Eng.*) He makes ropes with sand.

آب تیز در خانه در آید به از آنکه دولت تیز برود

8. It is better that water should rush into a man's house than his wealth rush out.

There is nothing particular in this saying except the play upon the words تیز رود and تیز آید

آب چنگ به پنک نمی رود

9. The water of the eaves does not mount up to ridge pole. (HUNTER.)

To express that noble actions are not to be expected from a mean person. (Eng.) You can't make a silk purse of a sow's ear; or Jack will never make a gentleman.

آب چو از سر بگذشت چه یک نیزه چه یک دست

10. When water is beyond one's depth, it signifies little whether it be the height of a spear or that of a cubit.

(Eng.) In for a penny, in for a pound.

آب داند که آبادی کجا است

11. The water knows where population is.

Places well watered are in general best inhabited.

The saying is addressed to one who inquires of a person who is ignorant of the subject on which he requires information. *q. d.* Apply to those who are better informed.

آب در جوغن گوبیدن

12. To pound water in a mortar.

i. e. To labour in vain.

آب در دریا انداختن

13. To throw water into the river.

(Eng.) To carry coals to Newcastle.

آب دریا بکیل مشت می پیماید

14. He measures the waters of the sea in his fist.

i. e. He attempts impossibilities.

آب را میل جانب پستی

15. Water flows downwards.

i. e. Those of mean dispositions never aspire.

ابر را بانگ گس ضرر نکند

16. The barking of a dog does not hurt the clouds.

آب رفته باز بجو آمد

17. The water that had gone is returned into its channel.

Spoken by one who unexpectedly obtains something of which he had lost all hope; or whose hopes are revived after being once extinct.

ابر گر آب زندگی باره هرگز از شاخ بید بر نخورد

18. Should even the water of life fall from the clouds, you would never get fruit from the willow.

It means, 1st. that education is thrown away upon one of dull parts; and 2d. that we should not look for impossibilities. (Scot.) Heather bells do not bear cockle shells.

ابر می خواهند مستان خانه بگو و پیران شود

19. Drunken people wish for rain, although the house should be destroyed by it.

آبروی برای نان میریز

20. Do not throw away your honor for bread.

آبروی هلال بوسمه آسمان سبز نشود

21. The eye-brow of the new moon will not become green with the dye of the sky.

You cannot wash the blackamoor white; or you cannot make a silk purse of a sow's ear.

آب شیرین و مشک گنده

22. Sweet water in a stinking bag.

Applied, 1st. To wealth in the possession of a miser. 2d. To a good man in bad company.

آب که جای بسیار میماند گنده می شود

23. Water, which stagnates long in one place, corrupts. See Part II. Sect. I. No. 156.

Applied to a guest who remains till his host is tired of him.

ایله گفت و دیوانه یا ور کریم

24. A fool spake, and a madman believed what he said to be true.

The blind man led the blind until they both fell into a ditch.

ایلیس رفت و خیانت بگذاشت

25. The devil has departed, but has left his wickedness behind him.

i.e. The evil has been removed, but the bad effects of it still remain.

آب ندیده سوزد کشیدن

26. To take off one's boots before seeing the water.

(Eng.) To make sauce before the fish is caught. It also means to be alarmed at danger, of which there is no appearance.

آب و آتش را چه آشنائی

27. What friendship is there between fire and water?

Spoken of two persons of very opposite dispositions.

آبی دین ناری باشد

28. He that denies the faith is worthy of hell.

There is a play upon the words in this saying, which cannot be rendered in the translation, similar to that in No. 439, Part I. Sect. I. q. v.

آتش از خس می پوشد

29. He hides fire with straw.

Applied to one who endeavours to conceal any thing by means which make it more public.

آتش بدست خود زد

30. He set fire (to his house) with his own hand.

Applied to one who brings mischief on himself. See Sect. I. No. 7.

آتش بزمستان ز گل صوری به

31. Fire in winter is better than the damask rose.

i. e. Things derive their value from the wants of those to whom they are offered.

آتش به قیصریه میزند از برای دست مالی

32. He sets fire to the ware-house for a single handkerchief. قیصریه Is a large caravansera in which the goods of merchants are collected, and where the customs are levied.

The Proverb is applied to one who for small advantage to himself does incalculable mischief to others. See Part II. Sect. I. No. 172.

آتش باره را خس پوش می سازد

33. He hides fire with straw. See No. 29.

آتش چو در بیشه آید تیر و خشک نداند

34. Where fire seizes on a forest, it makes no distinction between the wet and dry.

Applied to any public calamity in which the guilty and innocent are equally involved. See Part II, Sect. I, No. 33.

آتش دوست و دشمن نداند

35. Fire does not distinguish friend and foe.

Applied to a tyrant or unjust person.

آتش زن دران خانه که دودش کسی نه بیند

36. Set fire to that house which is never seen to smoke.

i. e. The miser's, where no victuals are ever dressed.

آتش نشا ندن و اخگر گذاشتن انعی کشتن و بجه اش نگاه داشتن

کار خردمندان نیست

37. To extinguish a flame, but leave the live coals, or kill a snake and preserve it's young, are not the acts of the wise.

اجامه شهر هستند

38. These are wild worthless vagabonds.

آجیلش کرم است

39. His provisions are ready.

i. e. He is well provided for and in want of nothing. His bread is baked.

اجر مزدور بر نیچ کهنه است

40. A little old rice is the pay of a labourer.

Spoken to one who offers something as a present which is of no use.

اجلاي مي کدد

41. He is a vain boaster.

اجل صگت که آيد بسمجد خوب کدد

42. The dog's death approaches when he sleeps in the mosque.

اجل صگت که رصندان جويان مي خوره

43. The dog's death approaches when he eats the bread of the shepherd.

آج وواج مي باشد

44. He is much distressed or agitated.

(Aqa Moqhumud Shupeeu.)

استحق راستايش خرس مي آيد

45. Praise is pleasing to fools.

استحق راستايش فربه کدد

46. Praise fattens a fool.

استحق ريش راست کدد وعاقل محاسن

47. A fool attends to his beard, and a wise man to his conduct.

اختلاط زياده بر آشنائي

48. Intimacy beyond what friendship entitles to.

A reproof to one who is too forward in this respect, or one who for his own interest affects great intimacy or professes much friendship on slight acquaintance.



اختیار بدست مختار

49. Option is in the hands of him who is at liberty to choose.

آخر آبی بجوی ما خواهد آمد

50. Water will some time or other come into my channel.

i.e. My wish will sooner or later be accomplished. (Eng.) Long look'd for comes at last.

آخر بخيال می رود عمر

51. Life at length passes away in vain speculations.

آخر پیری و دواعی عمر است

52. The extremity of old age is taking leave of life.

آخر سانس بی گاه فروشی است

53. The end of a groom's trade is to sell hay.

Applied to a profession or course of life, which instead of promotion leads to depression.

اخترمه ها انگل اند

54. The captives are an embarrassment. (HUNTER.)

آخر گذر پوست بد باغان است

55. A hide comes sooner or later to the tanner.

i.e. I shall some time or other be revenged of you.

(Eng.) Every dog has his day.

ادب آب حیاف آشنایی است

56. Politeness is the life of friendship.

(Eng.) Too much familiarity breeds contempt.

آدم بادم مي رسد

57. Man comes to man (for help.)

Spoken by one who calls upon a wealthy person for aid, which is not afforded, meaning that as he had occasion for his assistance to-day, the reverse might be the case to-morrow.

آدم بادم مي رسد کوه بکوه نمي رسد

58. Man comes to man (for assistance,) a mountain

comes not to a mountain; or men meet one another, mountains do not.

Addressed to one who has behaved ill to the speaker or his friends in his absence; *q. d.* you acted so, not expecting ever to see me again, you should have recollected that such an event was not improbable.

آدم را گندم بهشت نسازد

59. The wheat of paradise does not suit man.

The allusion is to the forbidden food eaten by Adam in Paradise, which the Moosulmans say was wheat. It is applied to a person upon whom an office is conferred of which he is not worthy.

آدمي آخر شير خام خورده است

60. In fact mankind have all drank raw milk.

The allusion here is a kind of pun depending on the different meanings of the word خام Raw, unripe, foolish, inconsiderate, *q. d.* as the first food of all mankind was raw, (خام) it is not surprising that the wisest should now and then be guilty of acts that are foolish. (خام)

Its application is similar to that of the Latin adage, *Humanum est errare.*

آدميان گم شدند ملک خدا خر گرفت

61. Mankind have disappeared and asses now occupy the world.

Spoken in contempt of the present times.

آدمی جائز الخطا است

62. Mankind are liable to error. *Humanum est errare.* See No. 60.

آدمی را آدمیت لازم است

هو در اگر بو نباشد دیزم است

63. A man ought to possess humanity, and if the wood of aloes have no fragrance, it ought to be converted into fire-wood.

آدمی که شکم دیگران پر نکند حیوانی باشد سگت شکم

64. A man who does not fill the bellies of others, is a beast with a dog's belly.

ارده دوشاب خور است

65. He is an eater of oil-cakes with syrup.

آرده is pounded Sesamum before the oil be squeezed out of it. This with syrup of grapes would make a most incongruous mess. The phrase is applied to one devoid of taste or judgment.

ارزان بعلت گران بحکمت

66. Cheap through some (latent) cause, dear by worth. (*Eng.*) Too cheap to be good.

Used to express that when a thing is very cheap, there is reason to expect some fault; or that it is stolen.

آرزو از مردان عیب نیست

67. It is no disgrace to a man to express his desires.

Said in defence of one's having made a request.

آرزو عیب نمی باشد

68. Desire is no fault.

آره کشیدن کار بوزنه نیست

69. The business of a sawyer is not fit for a monkey,  
(alluding to the fable of the sawyer and the ape.)

See Part I. Sect I. No. 456.

آری طریق دولت جالاکی است و چستی

70. Truly, activity and expertness is the way of  
making a fortune.

آزادگان تهی دست اند

71. Those who abandon worldly cares, are empty-  
handed.

از ابر صیه باشد افزونی باران ها

72. Black clouds bring abundance of rain.

از آتش او گرم نشدم از دود او کور شدم

73. I have not been warmed by his fire, but blinded  
by his smoke.

آزاد مراد خود نیست

74. The free man (or the man disengaged from  
worldly concerns) is not selfish; or he is not free  
from his own desires, i. e. he is slave to his own  
interested views.

Applied to one who acts disinterestedly, or to a very selfish person.

آزاد مرد خداست

75. He who is free from the cares of the world, is a holy man.

اِزار ندارد و خیمه می فرماید

76. He has no trowsers and yet orders a tent.

Applied to one who sets up pretensions greatly above his station or merit.

از اصپ فرود آورده بر خر نشاند

77. He having made me (or him) alight from the horse, put me (or him) on the ass.

That is gaining promotion over the left shoulder.

از آسمان هر چه آمد زمین برداشت

78. The earth sustains whatever comes from the heavens.

از آسیا که بیرون رفتی ترا با سیرونیم صیر چه کار

79. Now that you have come out from the mill, what business is it of yours whether I be satiated or only half so?

Spoken by a Miller's man in reply to a person who has had his grain ground and has come out of the Mill, when it is too late to give a certain portion of it to him for his trouble. He means to express that it is now too late, if you ever intended to give me any thing why did you not do it at first.

از انجارانده و از اینجا مانده

80. He was driven from thence, and was prohibited from this place. i. e. He was driven from pillar to post.

Applied to one who deserts one employment in quest of another, and loses both.

از بد قمار هر چه ستانی شتل برد

81. Whatever is got from a spendthrift, is fair game. See Nos. 97 and 98.

از برای يك شكم مذت دو كس نتوان كشيد

82. One cannot submit under an obligation to two people for the subsistence of one person.

از بيضه خاكي جوزه نرابد

83. A chicken will not be produced from an earthen egg. (Eng.) Out of nothing nothing comes; nor will thistles bear grapes.

از بیم باران بزیر ناودان می گریزد

84. From the fear of the rain, he flies under the spout. (Eng.) Out of the frying-pan into the fire.

از بیوه گیر گدائی

85. To beg a husband from a widow!!

Applied to a person who asks another for a thing which he has not give.  
You cannot take the Brecks from a Highlander.

از پایچه شما هرید است

86. It is evident from your appearance.

i. e. It is easy to see what kind of fellow you are.

از پای خود بگور رفتن

87. To walk into the grave.

از پای لنگ چه سیر

88. How can a person travel with a lame foot.

از تعلق سگ دریا مردهار نمی شود

89. The river is not polluted by a dog's touching it.

What is truly pure will remain always so.

از تو حرکت از ما برکت

90. From thee pain and from us blessings.

از تو نازی و از من نیازی

91. Blandishments from thee, and supplication from me.

از جمع عثمان شمع ابو جهل را چه علم

92. How should UBOO JUHL know any thing about

OSMAN's collection (the Qooran.)

Used when a person is applied to for information which is entirely out of his way to afford.

از چاه برون آمده در چاه افتاد

93. Having got out of the well, he fell into another.

i. e. No sooner rid of one misfortune than you are beset by another.

از چشمه آفتاب جز تشنگی حاصل نه شود

94. Nothing is to be derived from the fountain of the sun, excepting thirst.

از حلوا شیرین تر خنک در خانه دیگران

95. Provisions at other people's expence is sweeter than sweetmeats.

از خاشاک پل جیسون می سارن

96. He is making a bridge of rubbish over the Oxus.

i. e. He attempts impossibilities, or is acting foolishly.

از خدا شرم دار و شرم مدار

97. Be ashamed before God, and be not ashamed.

از خرس موئی بس است

98. From a bear one hair is enough.

To describe a miser, from whom to get the merest trifle is a great matter.

N. B. A bear's hair is worn as an amulet about children's necks, and the hair is taken from the bear either upon a Sunday, or a Tuesday, as being lucky days.

از خرس موئی کنده شد

99. A single hair has been plucked from the bear.

Applied to a miser from whom any thing has been obtained.

از خورده ان خطا وار بزرگان عطا

100. If inferiors offend, it becomes the great to forgive.

از خیال پری و دی بگذر

101. Give up all thoughts of yesterday and the day before it.

از دام چو آزاد شوم در قفس افتم

102. No sooner had I got free from the net, when I fell into the cage.

(Eng.) From the frying-pan into the fire.



از دست گرسنه چه خیر

103. What good is there to be expected from the hands of a hungry person?

از دل برده هر آنچه از دیده برفت

104. Whatever goes out of sight, goes out of mind.

(Eng.) Out of sight, out of mind.

از دور دست بر آتش می گذارد

105. He puts his hands over the fire at a respectful distance. Applied to one who excites quarrels among others, but keeps himself aloof. See Part

II. Sect. I. No. 253.

از دوست یگانه اشاره و از ما ببرد و بدین

106. A sign from a friend is sufficient to make me perform with all my heart and soul.

(Eng.) A willing heart is soon won.

از دیوانه می پرسیم اول ماه کی است

107. I am asking a madman when is the first of the month.

Spoken of one who applies to an ignorant person for information on any subject.

از راست نباید رنجید

108. We must not be displeased at the truth.

آزردن دل دوستان جهل است و کفارت یمن سهل

109. To vex one's friends is folly, and the expiation for a broken oath is easy.

Addressed to one who pleads a promise or vow in excuse for not relieving a friend.

آزرده دل آزرده کند انجمنی را

110. One afflicted heart throws a gloom over a whole company.

ازرویش نمی بینم

111. I do not see it in his face.

Spoken by one who goes to ask a favor of another, but finding him in bad humour, or with a stern look, is deterred from making the request.

ازرویم بر نمی آید

112. It does not proceed from my face.

i. e. It is inconsistent with my character, or I am ashamed to do it.

از ریزه چه خیزد

113. What arises from fragments?

i. e. What is to be expected from the mean and worthless?

(Eng.) From nothing, nothing comes.

از ریش کند و بربوت بست

114. He plucked from his beard, and added to his mustaches.

(Eng.) He robbed Peter to pay Paul.

از ریگ روغن می کشد

115. He endeavours to extract oil from sand.

Applied in three ways: 1st. He attempts impossibilities. 2d. He criticises closely. 3d. He endeavours to exact money from the poor who have nothing to give. (*Scot.*) You cannot take the Brecks off a Highlander. (*Eng.*) You can take of the cat but the skin.

از سایه خود رم می کند

116. He flies from his own shadow. i. e. *He is a great coward.*

از سودای نقد بوی مشک می آید

117. The fragrance of musk proceeds from those goods which fetch ready money.

از سوزن گراهن نمی توان خرید

118. You cannot purchase iron from a needle-maker. (*Because his stock of iron, or rather steel, is only sufficient for his own use.*)

از شبنم سیراب نتوان شد

119. From dew you will not get your fill of water.

از صد زبان زبان خموشی نکوبود

120. The tongue of silence is preferable to an hundred tongues.

از ضعف بهر جا که نشستیم وطن شد

121. In consequence of weakness, wherever I sat down, that place became my home.

از تر باد خر گسی تر نجد

122. No one is vexed at the complaint of an ass.

(Eng.) His tongue is no scandal. See No. 16 of this Section.

از فل فل وز مکییل مردی مطلب

وز مردم نادرست مردی مطلب

123. Do not expect to find coldness from pepper and dry ginger, or humanity from a bad man.

از گاه وجوش خبر ندارد

124. He has no cares about hay or barley.

از کجا این سر خر پیدا شد

125. Where has this head of an ass come from?

i. e. What intruder is this. See Part I. Sect., I. No. 221.

از کرامات شیخ ماچه عجب

مگر به شامید گفت باران است

126. What wonder is it that our *Shuekh* should perform miracles, for the cat made water and he said it rained.

Spoken ironically of one who vainly sets up high pretensions.

از کفجه مار حلوا نتوان خورد

127. No person can eat sweetmeats with the hood of a snake. See No. 146 of this Section.

i. e. You can expect to get no good through the medium of a bad person.

از کفر ابلیس مشهور تر است

128. He, or it is better known than the impiety of the devil.

از کور پرسیدند چه می خواهی گفت و چشم روشن

129. They asked a blindman what do you want? He said the sight of my two eyes.

Spoken in reply to one who asks another if he will accept something which it is well known must be gratifying to him. (*Eng.*) Will a duck swim? See Part II. Sect. I. No. 88.

از کوزه همان برون تراود که درواست

130. That only leaks from a vessel which it contains. (*Eng.*) *What's not in, can't come out.*

از کیسه خلیفه بخش می کند

131. What he gives away is from the purse of the Caliph. See Part II. Sect. I. No. 541.

i. e. He is liberal with other people's money.

از کزنجال پرسیدند که چرا کج را کج می روی جواب گفت که جوانی است و جیم و خم

132. They asked the crab, why do you go crooked? He said it is the playfulness and vigour of youth.

Applied to an old and ugly person who affects the sportive manners of youth. See Part II. Sect. I. No. 248.

از گاو غرددی گفته

133. You have spoken to a bullock's wen.

i. e. To a very stupid fellow.

از گریه ماتم گل سوری نروید

134. The rose does not spring from the tears of mourning.

i. e. Weeping is fruitless.

از گوشه باغی که پریدیم پریدیم

135. The corner of the terrace from which we flew, we flew (for good and all.)

از ماست که بر ماست

136. I am the cause of my own suffering.

از ما کشیدن و از شما بخشیدن

137. To take from us and give to you.

To rob Peter to pay Paul.

از مردی تا نامردی یک قدم است

138. From bravery to cowardice there is only one step.

از معافه باد جر خاک بر نخیزد

139. By the favor of the wind, nothing but dust is produced.

از مکافات عمل غافل مشو

گندم از گندم بروید جو جو

140. Do not be inattentive to the consequence of your actions ; as wheat is produced from wheat, and barley from barley.

آزموده را آزمودن خطا است

141. It is wrong to try those who have been already tried.

آزموده را چه آزمایی

142. What occasion is there to try that which has been tried already ?

آزموده کاربازی نمی خورد

143. The man of experience is proof against deception,

ار نقش و نگار درو دیوار شکسته آثار پدید است صنادید عجم را

144. The traces of the sovereigns of Persia are found in the ornaments of ruined places.

Applied to a person of noble extraction, who though reduced to poverty, shews by his manners that he had known better times.

از نو کیسه وام مخواه

145. Don't ask the loan of money from an upstart.

از نسبی بور یا شکر بخوری

146. You cannot obtain sugar from the cane of a mat. See No. 127 of this Section.

i.e. It is in vain to expect any thing from the mean.

از هر جا که سنگ آید بیای لنگ آید

147. Wherever stones come from, they are sure to fall upon the foot that is lame. (Eng.) A sore is always in the way.

از هر چه بگذرد سخن باز خوشتر است

148. On any subject a word about a friend is very agreeable.

از بار غم و بد دوست نرسید

149. He left one friend, and did not obtain another.

(Eng.) Between two stools the breech falls to the ground.

از یک دست صدا بر نمیخیزد

150. One hand cannot produce a sound.

Friendship or enmity must be mutual.

ازین دم بریده هر چه گوئی عجیب نیست

151. Whatever you say of that ass is nothing strange. *Is a phrase signifying an ass.*

The meaning is that the person spoken of is capable of any thing bad, and cannot be calumniated, being worse than the worst that can be said of him.

ازین کل کرده بر نمیخیزد

152. No dust rises from this clay.

i. e. No good is to be expected from this person.

اسب الخ

153. A naked horse, i. e. a horse without saddle or bridle.

A contemptuous way of describing a poor wretch without a rag to his back.

آسان کردن بر آنچه هست بستی

154. That becomes easy which you have once firmly resolved on.

(Eng.) Well begun is half done. (Lat.) *Dimidium capti, qui bene capti, habet.*



اسب بدو دين جو خورہ زيادہ مي ڪند

155. The horse by running well, encreases his food.

i. e. A person is rewarded by serving his master well.

اسب جو پيرن راہ نہي روہ

156. A wooden horse does not walk on the road.

You cannot expect any thing from one who has not the ability.

اسب خريدم استر بر آمد

157. I bought a horse and he turned out to be a mule.

It is used when one is disappointed in his expectations.

اسب داروغہ جونمي خورہ

158. The superintendant's horse does not live upon

barley. (Eng.) *He lives on the fat of the land.*

اسب دورکا بہ داماد بخشي

159. A high horse is the general's son-in-law.

It is customary for the *Bukshas* to inspect horses and their owners previous to their being entertained, or taken into the service of the state, when those horses, which have not attained a certain height, are rejected, and those which are approved, are marked with a hot iron.

The proverb means that a good thing cannot be rejected.

اسب نقارجي شدہ اسف

160. He has become like the kettle-drummer's horse.

i. e. Deaf to all advice. See Part I. Sect. I. No. 28.

اسب يدکنر آ

161. A led horse.

i. e. A spruce fellow but good for nothing.

استخوان سوخته را سگت نبوید

162. A dog does not smell burnt bones.

That is people pay no regard to what is of no use to them.

آستین کار دست نمی کند

163. The sleeve does not perform the office of the hand.

i. e. They, only can perform a work properly, who possess the requisite qualifications.

آسمان نا صاف است

164. The sky is not clear.

i. e. A stranger is come, be silent. This saying is nearly the opposite of our's—The coast is clear.

آسوده کسی که بز ندارد

165. He lives at ease who has no she-goat, e. i. who is not married.

آسوده گمی که خر ندارد

از گاه و جوش خبر ندارد

166. He lives at ease who has no ass, as he has no cares regarding its hay and barley.

آسوده کسی که زن ندارد

167. He lives at ease who has no wife.

آبپاش همیشه در گردش است

168. His mill is always going.

Applied to a glutton, who is always eating.

اشترک کاد می خواهد کردن دراز می کند

169. When the camel wants straw, he stretches out his neck. i. e. *Nothing is to be had without exertion.*

اشتهای من مرضی است

170. My dear, it is not a natural appetite but a craving.

اشتهای مردان زیر دندان

171. Men's appetites are under their teeth. See Part I. Sect. I. No. 35.

آش در راه است و گواهی در کار

172. Broth is at hand and evidence is required.

i. e. I am ready to pay whosoever will give evidence in my favor.

اشک چشم دال می خواهد

173. He wants an eagle's tear.

i. e. He requires something very difficult or impossible to be obtained. *That is a kind of eagle residing in the most inaccessible parts of the mountains, consequently very difficult to catch.*

آش مردان دیر می پزد

174. The victuals of the brave take a long time to cook.

It means, that the brave are not easily excited to revenge.

آشنا را حال این است وای بر بیگانگان

175. When friends fare so, what must it be with other people.

Spoken by a person who has been ill used by a friend.

آشناں فلانی بجامه ات نرفته است

176. The pot-ash (or *barila*) of such an one has not reached your clothes.

i. e. You do not yet know, what a scoundrel or rogue he is.

آشنائی ملا تا سبق

177. Friendship with the tutor lasts as long as the lesson.

i. e. Mankind are apt to forget their friends when they cease to be useful.

اصالت تاب ببحرمتی ندارد

178. A man of noble birth cannot stand disgrace.

اصفهان نصف جهان

179. Isfahan is half of the world.

Said by the *Persians* in praise of this city, on account of the many excellencies attributed to it.

اصل بد از خطا خطا نکند

180. He that is radically bad, never deviates even by mistake from vice.

اطلس هر چند کهنه شود پائانه نه شود

181. Satin notwithstanding it gets old, yet it never becomes a sock.

آفتاب را بگل نمی توان اندود

182. No person can smear the sun with clay.

i. e. Excellence cannot be concealed; or it is impossible to conceal what has already been made public.

## آفتاب لب بام

183. The sun is now upon the top of the house.

i. e. He is about to set; applied to a person who is at the point of death, or to one who has nearly expended all his fortune.

## آفتابه خرج لحیم

184. The expense of soldering an ewer exceeds the value of it. (Eng.) *It is easier to build a new house than to patch an old one.*

## آفت همسایه بهم سایه میرسد

185. The misfortunes of one neighbour fall upon another.

## آفرین باد بر این همت مردانه تو

186. Praise be upon thy manly courage.

*This saying is generally used ironically.*

## آفرونی نور ماه برای سپری شدن است

187. The increase of the light of the moon is for her speedy destruction. See Part I. Sect. I. No. 459.

i. e. Quick growth is the sign of rapid decline.

## افسرده دل افورده کند انجمنی را

## در مجلس خود راه مده همچومنی را

188. One melancholy heart throws a gloom over a whole company; do not admit a wretch like me into your assembly.

الذين يمشون في باطن

189. Those addicted to opium are generally buffoons.

آقا علي بيگار بود در خايه خود درفش زد

190. Aqa ULEE nullo negotio distentus, testes suos cum subula terebrat.

Spoken of a person, who foolishly or willingly brings misfortune upon himself.

آقا ماهر سه را کجاسی بری

191. Master, where are you carrying us all three?

Spoken of one who thrusts himself into an affair with which he has no concern, and suffers for his pains. Two malefactors being condemned to death, the officers of justice were carrying them to execution, when a foolish fellow thinking they were going to get some employment, joined the party, and put the above question repeatedly to the officers. They, supposing him to be connected with the others, put him to death along with them.

اگر از انبرگارت می گرفتیم می توانستی گریخت

192. If I had seized you with the pincers how could you have escaped.

i. e. If I had treated you at first with due severity, you could not have acted, as you have, with impunity.

اگر از خدا نمی ترسیدی از خلق شرم بکن

193. If you do not fear God, have some shame before me.

Applied to one who is openly guilty of violence, or of some offence, against morality.

اگر این بار جان برم ز غمت دیگر عاشقی هوس نبرد

194. If this time I survive from the sorrow occasioned by you, I will never more fall in love.

اگر باور کنم عقم نباشد

195. If I believe this, it would be no proof of my  
of sense.

اگر بشکار شغال بروی سامان شیر کن

196. If you go a jackal hunting, prepare to meet  
with a lion.

اگر بیضا اینجا نیست نه خرموجود است

197. Though Bueza be not here, yet nine asses are.

A person was boasting that at *Bueza* (a district near to *Shiraz*) he had leaped over nine asses at once, to which another replied in the words of the proverb; It is used as a reproof to one who brags of what he had done in a foreign country, like the story of the leaper of *Rhodes*.

اگر بینی که نابینا و جاه است

نورگرموس بنشینتی گناه است

198. When you see a blind man in danger of fall-  
ing into a well, if you remain silent it is a crime.

اگر تیرش بزنند خورش بر نمی آید

199. If you wound him with an arrow he will not  
yield a drop of blood.

i. e. He is shriveled and dried up by care and sorrow.

اگر خار کاری صمن ندروی

200. If you sow thorns, you cannot cut out jasmine.

اگر خر نمي بود قاضي نمي شد

201. He would not have been a Qazee had he not been an ass; *It may also be translated thus, had it not been for his ass (which was given to procure the situation) he would never have been a Qazee or judge.*

اگر دافش نهی آگه نباشد

202. Were you to cauterise him, he would not be sensible of it. See No. 199.

اگر دستش را ببرید خون بر نمي آید

203. If you cut off his hand, no blood will flow from it.

Spoken of a miser, from whom nothing is to be had.

اگر رستم از دست این تیرزن من و کنج ویرانه میرزن

204. If I only escape from the hands of this archer I will confine myself to the corner of that old woman's desolated abode. See No. 194 of this Section.

اگر زر نباشد کاه هم خوب است

205. If there be no gold, hay will do.

A person asked a judge what should be the penalty on one who kills a cat wrongfully. He replied to fill the skin with gold and give it in alms. The other said "and what if the judge's son should have killed the cat." The judge, after some hesitation, replied in the words of the proverb, which is hence applied to one who shows partiality in his opinions or decisions.



اگر ساقی تو باشی می توان خور

206. If you were the cup bearer, it would be allowable to drink wine.

اگر سوي خورشيد تيز بيني چشم ترازيان دارد نه خورشيد را

207. If you stare at the sun, it will hurt your eyes and not the sun. (Eng.) *The weakest must go to the wall.*

اگر مد سال در مشکي کنی دوغ

همان دوغ و همان دوغ و همان دوغ

208. If you put sour milk into a leathern bag for 100 years, it will still be sour milk.

(Eng.) What's bred in the bone will never wear out of the flesh.

اگر في المثل در نشاندين نداني همه حال در چیدن آخرتواني

209. If for instance you do not know how to scatter pearls, well! you are able at least to pick them up.

Said to a miser who never gives, but is ready enough to receive.

اگر قاروره پاک است از طبیب چه باک است

210. If one's urine is clear, there is nothing to fear from the doctor.

اگر نخط الرجال افتد ازین سه انس کم گیری

یکی افغان دوم کنبوسوم بد ذات کشمیری

211. Although a scarcity of men should happen, do not cultivate the acquaintance of these three people: the 1st, an *Ufghan*, the 2d, a *Kumbok*, and the 3d, a wicked *Kushmeerian*.

اگر ماند شبی ماند شبی دیگر نمی ماند

212. If she remain at all, it is for one night, and not for a second.

Applied to a bad woman in the absence of her husband; and also to the new moon, or to any thing which is not likely to continue long in one state.

اگر مرغی تخم بگذارد و اگر خروسی یا نکت بگو

213. If you be a hen, lay eggs, and if a cock, crow.

Used by way of exhorting the person to whom it is addressed to act with spirit, q. d. behave at once either like a woman or a man, but do not hesitate between the two.

اگر مسجد رفته است محرابش برقرار است

214. Though the mosque be gone its arches remain.

Said of persons or things which have fallen into decay, but of which sufficient remains to denote their former prosperous condition.

اگر مورچه بر سر سلیمان رود عیدش نگیرند

215. Were an ant to crawl on the head of Solomon, people would not esteem it any disgrace to him.

It is used to express that people of rank and character do not suffer in the estimation of the world by the disrespect of the mean.

اگر مولا نظر سازد بهائی بی بها گردد

216. Should the lord look with a favorable eye, a valuable thing would become invaluable.

اگر نان گندمی نیست زبان گندمی را چه شد

217. If you could not give him any thing to eat, you ought at least to have treated him with civility.

(Eng.) Fair words cost nothing.

اگر همه آتش شوی خود را بسوزی

218. If you were all fire, you would burn yourself.

i. e. Do not let you rage get the better of you.

اگر هوس است همین قدر بش است

219. If I had a real desire, this is sufficient encouragement.

اگر یاز اهل است کار سهل است

220. If your friend be favourable or (faithful) your work is easy. (*Eng.*) *A willing heart makes slight work.*

الاذبه از یلاو

221. A good fire is better than a delicate meal.

i. e. In cold weather—It means that in time of need the most common things may come to be of more real value than the most precious. See No. 31.

البته زیر کاسه بود نیم کاسه

222. There is certainly half a cup under the cup.

i. e. There must be some foundation for what they say, though it may not be entirely true. (*Eng.*) What every body says must be true. (*Scot.*) There was a water where the stork drowned; and again in *English*, there was a thing in't quoth the fellow when he drank the dish clout.

آلو جز بآلو نگردد رنگ بر آرد

223. When one plum beholds another, it sets forth a colour.

(*Eng.*) When the old cock crows, the young cock learns.

اللهم يار

224. Our God is one ; therefore you should be satisfied with one share ; *said to a person who is desirous of having more than the distributor wishes to give him.* The above is a Turkish saying, which is frequently used by the Persians who also say اللهم يكيك.

آمدن بارادت رفتن باجارت

225. Coming is voluntary, but departing depends upon permission.

آمدو آورده اينهم گناه ما است

226. He wishes to put the blame upon me of that which he alone is guilty. (Eng.) Many men wish to throw the burthen off their own shoulders.

امروز ابلتی زده است

227. To-day he has put a feather in his cap. i. e. *He has distinguished himself ; or he is now arrived at the summit of power, or prosperity.*

امروز داري بخور غم فردا مخور

228. Enjoy the present time, and don't grieve for to-morrow. (Eng.) *Enough for the day, is the evil thereof.*

امروز را فردائی در پیش است

229. Every day is followed by a to-morrow.

(Eng.) Every dog hath his day and every man his hour.

امروز روز داو فلان شخص است

230. This is the day of such a one's opportunity, in which he succeeds or prevails. It also means the day in which he undertakes any task در اطلب شدن is to take up the gauntlet, to undertake any difficult task, as in *Hindoostanee* پیرا آتھانا

امروز قورچی هستم

231. I am now quite destitute.

(*Qoorchee* is an armed soldier, or a person in charge of arms, especially of fire-arms; their pay is small, whence the phrase.)

امید بهتر از خوردن

232. Hope is preferable to food.

(Eng.) Hope is the anchor of the soul; or hope is worth any money.

آمین برای اجابت دعا است

233. Amen is said that prayer may be accepted of.

Said by one who wishes to obtain an object either for himself or another, meaning that if several people will only give him their support that he will succeed in his views.

آن آتش فرو نشست

234. That fire is extinguished.

i. e. That commotion has been appeased.

آنانکه غنی تراند محتاج تراند

235. The richest are the most necessitous; or the desire of wealth encreases with the possession.  
(*Lat.*) *Crescit amor nummi quantum ipsa pecunia crescit.*

آن بلا نبوده که از بالا بود

236. That is not a misfortune which comes from heaven.

This is addressed by way of consolation to one who has met with any misfortune.

انتظار از دره دندان بدتر است انتظار از کندن جان بدتر است

237. Suspense is worse than the toothache, and the pangs of death.

انتظار بدتر از مرگ است

238. Suspense is worse than death.

آنچه از دره پانی ماند بدست فال گیر آمد

239. Whatever the thief left, the conjurer has got.

i. e. The magician employed to detect the thief. And in *English* "the first loss is the best."

آنچه استاد ازل گفت همان می گویم

240. Whatever the eternal teacher said, that say I.

Applied to a person who speaks not his own opinion, but what has been suggested to him by another.

آنچه جوان در آئینه بیند پیر درخست

241. An old man can see as much in a brick, as a young man can see in a glass.

(*Lat.*) *Experientia docit.*

آنچه خر گوید کون خر باور کند

242. Whatever the ass says, the ass believes.

See No. 24 of this Section. (Eng.) One fool makes many.

آنچه در بغداد است کرد سر خلیفه

243. All that is in *Bughdad*, is the *Khuleefu's*, or he has access to it. *i. e.* *Whatever is mine, is at your service.*

Spoken to a friend who makes a request.

آنچه در دل است بر زبان می آید

244. That which is in the mind, is spoken.

This saying is used to express that, people cannot easily conceal their real sentiments, which, when they are off their guard will occasionally make their escape on the tongue.

آنچه در طبع تو نیاید راست

تو نفهمیده مگر که خطاست

245. Don't condemn as wrong what you do not comprehend, perhaps you have not understood it.

آنچه در مزبله بر ریش خود چسبانیده بودی بدبران

246. Wipe away that which you stuck into your beard on the dung-hill.

A straw had stuck to a person's beard. His servant observing it, said to his master, "A nightingale has perched on the stalk of the rose, drive it away." Some one in the company thinking this very fine, wishing to imitate it, went out on some pretence, and going to a dung-hill took a straw and stuck it in his beard, desiring his servant to use the same expression which the other had. He then returned to the company. The servant having forgot his lesson, addressed his master in the terms of the proverb. The master was heartily ashamed, and the whole assembly burst out in a laugh. It is applied to a foolish fellow who awkwardly attempts to imitate his betters.

آنچه دیدی از دست رفت

247. That which you saw is no longer in my power.

Used to denote a change in the prosperous condition of a person.

آنچه گفته بودی بیار اما نامش مبر

248. Bring that which you spoke of, but do not name it.

The origin of this saying is thus related: An officer of the king travelling somewhere, came at night to a poor village, and put up at the cottage of a peasant. Demanding something to cover him at night, the poor man said he had nothing to offer him but the body clothes of his ox. The officer, enraged at this supposed insult, beat and abused the peasant. Feeling the cold severe in the night, he called to the peasant in the words of the proverb, which is now applied to something useful but mean, which the person who avails himself of it, is ashamed of.

آنچه ما درکار داریم اکثری درکار نیست

249. Most of those things which we think we are really in want of, are in truth superfluous,

آنچه ما کردیم با خود هیچ نابینا نکرد

250. What harm I have done to myself, no blind man ever did to himself.

Used when a person does any thing for which he afterwards feels sorry.

آنچه نصیب است بهم می رسد گرنستانی بستم می رسد

251. You must receive that which is decreed by fate; if you do not take it, you must be forced to it. (*Eng.*) *Needs must when the devil drives.*



اندرین باغ چو طاوس بکاراست مگس

252. In this garden a fly is as good as a peacock.

i. e. There is no distinction made here between the good and the bad.

آن دفتر را گاه خورد

253. The cow has eaten up the history.

i. e. Those times are past: spoken of the former prosperous state of a person who has fallen into decay. (Scot.) That tale the gray cow has eaten.

آن دکان برجیده شد

254. That shop has been shut up.

i. e. The times have been changed for the worse. See No. 247.

اندکی جمال به از بسیاری مال

255. A little beauty is better than much wealth.

(Eng.) Good looks are the best letter of recommendation.

آترا که بدادند بدادند بدادند

256. To whomsoever fortune has given any thing, she has given it for good and all.

آترا که چنان کند چنین آید پیش

257. As he does to others, so will he be done by.

(Eng.) As you sow, so you must reap.

آترا که خبر شد خبرش باز نیامد

258. There is no obtaining any information from him, who has been made acquainted with a secret.

This might be applied with justice to a free mason.

آنرا که عیان چه حاجت به بیان

259. It is unnecessary to explain that which is self-evident. See عیان را چه بیان

This might be applied to many of the sayings in this collection, which have therefore merely been translated, without any comment.

آنرا که ندانی نسب و نسبیت حالش

و برا نیوه هیچ گواهی جو فعلش

260. He whose genealogy and circumstances you are unacquainted with, can best be judged of by his actions.

آن سر رشته از هم گسست

261. That connection is broken off.

This has nearly the same application as No. 254.

آن شب قدری که گویند اهل خلوت امشب است

262. That night which is called by devotees *Shubiqudr*, is this very night. Used upon occasions of joy or success.

انصاف شدیدتر است از طاعت است

263. Justice is superior to devotion.

آن صبر که ما کرده ایم ایوب نکرد

264. Job was not half so patient as we were.

آنکه در علم است کلید خبر هم است

265. He who is the door of science, is the key of information.

آنکه شیران را کند روبه مزاج

احتیاج است احتیاج است احتیاج

266. Distress gives to a lion the disposition of a fox.

*i. e. It is only poverty that makes the noble minded become mean.*

(Eng.) Poverty makes men poor spirited.

آنکه غیان است چه حاجت به بیان است

267. What occasion is there to explain that which is self-evident. See No. 259.

آن گریه که ما کردیم یعقوب نکره

268. JACOB did not lament so much as we did.

Used to express the sorrow of the speaker.

انگشت عسل بد یوار می گشت

269. His finger besmeared with honey, he draws along the wall ; i. e. He is determined to excite disturbance or rebellion.

انگشت گامب کلید روزی است و دست بی هنر کفچه گدایی  
270. The fingers of a workman are the keys of subsistence, and the hand of the ignorant is like the ladle of a beggar.

انگشت نمایی خلق است

271. He is pointed at by the people, i. e. He is the laughing stock of the people.

*It is also applied to one who is distinguished for any good quality.*

انگور زانگور همپیکرد رنگ

272. Grapes derive their colour from grapes.

Used to denote that we are apt to be influenced in our conduct by the example of others.

آن ورق برگشت

273. That leaf has been turned over.

i. e. The times are changed. See No. 254.

آن هم گذشت این هم خواهد گذشت

274. That is past away and this will also pass away.

Spoken by, or to, a person, who was once in a prosperous condition, but has fallen into decay; and implies that the present state of things will not last, but take a more favorable turn.

There never was a height, but there was a hollow.

آواز خرو نغمه داود یکست

275. The braying of an ass and the sweet songs of

DAVID are alike to him.

i. e. He possesses no taste or discrimination. (Eng.) He has no more ear than a pitcher.

آواز دهل شنیدن از دور خوش است

276. The sound of a drum is best at a distance.

i. e. The fame of a person is greater at a distance than it is in reality. (Eng.) A prophet has no praise in his own country; or no man is a hero to his valet de chambre. (Scot.) Far birds have fine feathers.

آواز صگان کم نکند رزق گذارا

277. The food of beggars is not lessened by the barking of dogs.

i. e. That an expectant is not to be disappointed by the interference of interested people.

آواز گدارونق بازار کریم است

278. The hubbub of a croud of beggars, gives beauty to the market-place of the generous; or the splendor of the shop of the generous shines when beggars are the customers.

آوازه مرگ زود می رسد

279. The report of death reaches quickly.

(Eng.) Ill news come apace.

او خویشتن گم است کرا رهبری کند

280. He has himself gone astray, how can he direct another into the true path? (Eng.) *How can the blind lead the blind?* See Part II. Sect. I. No. 341.

اوداند و کار اوداند

281. *Lit.* He knows, and his business knows.

i. e. I know nothing about it, and have nothing to do with him.

اوقات شریف بین که چون می گذرد

282. See how your precious time passes away.

اوقات ممکن ضایع و تنها بنشین

283. Sit alone, and do not idle away your time.

اول اندیش وانگهی گفتار پای پدش آمدست ویس دیوار

284. First reflect and afterwards speak; as the foundation is laid, before the wall is built.

(Eng.) *Look before you leap.*

اول آن کس که خریدار شدش من بودم

285. The first person who was desirous of having him, her or it, I am he. See No. 297.

اول باخر نسبتی دارد

286. The beginning has a connexion with the end.

اول بچش بعد ازان گوئی نمک است

287. First taste, and afterwards say that it is insipid.

(Eng.) *Try first and afterwards condemn.*

The proof of the pudding is the eating of it.

اول بسم الله غلط

288. Erroneous from the beginning.

اول بها مشك بها

289. The first word is the best.

(Eng.) The first blow is half the battle.

اول پیاله درد

290. Dregs in the first cup. See Part II. Sect. I. No. 325.

اول جنگ آخر آشتی

291. After war comes peace.

(Eng.) "After a storm comes a calm."

اول خویش بعده درویش

292. First one's own and afterwards the poor.

(Eng.) *Charity begins at home.*

اول داور تری

293. At the first move, (or throw) vexed or enraged, *اول تری* in the language of gamblers is the vexation that proceeds from bad luck.

Applied to one who in the commencement of a transaction betrays ill temper or dishonesty. See Part II. Sect. I. No. 325.

اول دم نقد مطبخی را

294. The cook has the first taste.

اول شب میکشد مفلس چراغ خویش را

295. A poor man puts out his lamp early in the night.

اول طعام بعد از کلام

296. First eat and then speak.

اول کسی که لاف صحبت زند منم

297. The first person who boasts of friendship I am he.

اول وجود بعده منجور

298. First (prove his) existence, then worship (him.)

آویخته باشی به که گر یخته باشی

299. It is better to be hung up than to run away.

(*Eng.*) Cowards die a thousand deaths, the brave but once.

آه در جگر ندارد

300. He has not even a sigh in his heart.

i. e. He is in great poverty.

آه عاشق بي اثر بيميم ما

301. We see sighs of lovers unimpressive.

Spoken by one who has pursued any object ardently but ineffectually.

آهن باهن گرفتن چه رنگ پيدا مي شود

302. When iron strikes against iron, then what a contest arises! (Eng.) "When Greek meets Greek, then comes the tug of war." See Part II. Sect. I. No. 381.

آهن سرد مي كوبد

303. He hammers cold iron.

i. e. He labours in vain. (Scot.) It is hard to bring but, what is no ben.

آهن كهنه را بجلوا ده

304. Give old iron in exchange for sweetmeats.

آهوي ناكرفته مي بخشد

305. He gives away the deer before it is caught.

(Eng.) He sells the bear's skin before the bear is taken.

اياز حد خود بشناس

306. O UYAZ don't forget your situation.

Said by way of reproof or reproach.

اي باد صبا اين همه آورده تست

307. O morning breeze this is all your doing.

As in English "this is some of your handy work."

اي بها آرزوكه خاك شده

308. Alas! what a number of desires have come to nothing.

(Eng.) Ineffectual efforts saddeneth the mind.



ای کو مجموعه خوبی ز کدامت گویم

309. O thou, who art an assemblage of good qualities, by which of them shall I distinguish thee?

This saying is often used ironically.

ای خاک بر آن سر که مرا و مغز و فانیست

310. Let this dust be put upon that head, in which there are not the brains of fidelity.

ای در بن تو می گویم دیوار تو هم بشنو

311. To thee O door do I address myself, do thou O wall also listen.

Said by way of caution, requiring, the serious attention of the hearer.

آید روزی نیاید روزه

312. If I receive, I eat; if not, I fast. Expresses resignation on the part of the speaker.

See Part II. Sect. I. No. 137.

ای روشنی طبع تو بر من بلا شدی

313. O what a misfortune has this bright genius of mine proved to me. Said when a person's acquirements are the cause of inconvenience or annoyance to him.

ای زبردست زیر دست آزار گرم تا کی بماند این بازار

314. Oh thou tyrant, who oppressest the weak, how long will this violence of yours continue?

ای ز فرصت بختبر در هر چه باشی زود باش

315. O thou, who art ignorant of the advantages of leisure, whatever you do, do quickly.

ای کشتی فرق شو من هم بجهنم

316. O boat sink, and let me go to the infernal regions.

Used by one upon an occasion of great distress.

ای گل بقو خرسندم تو بویی کسی داری

317. O flower I am pleased with you, since you possess the fragrance of such a one (i. e. my beloved.)

ایلچی را چه زوال

318. The person of an ambassador is inviolable.

ای مادر تو که نه بریده چه میدانی

319. Oh mother what do you, who have not been cut, know of the matter?

Reply to one who exhorts another to bear patiently a pain or misfortune which the adviser has never experienced. It is supposed to be spoken by a boy while undergoing circumcision, to his mother who encourages him to bear the pain with fortitude. See Part II. Sect. I. No. 403. (Eng.) *He jests at scars who never felt a wound.*

این به بیداری است یا رب یا خواب

320. Oh God! is what I see real, or is it only a vision?

این تخم و این زمین

321. This is the seed and this is the earth.

(Eng.) Do your worst. See Sect. I. No. 40.

اینجا حسب نگیند و اینجا نسب نباشد

322. Here neither genealogy nor pedigree is of any use. *i. e.* Here qualifications only are attended to.

(Eng.) You must stand on your own feet.

اینجا مقام دم زن جبرئیل نیست

323. This is not the place for even GABRIEL to speak. Said of a place where people are not allowed to speak their minds, or in allusion to a tyrannical government.

اینجا موش بعصاره می رود

324. Here (even) the mouse travels with a staff.

Said of a very dangerous place where people must proceed with extreme caution.

این چاه و این ریسمان

325. This is the well, and this is the rope.

Said to a person who boasts. See No. 321. (Eng.) Prove your words.

این خانه تمام آفتاب است

326. This house is a perfect sun. *i. e.* All the people of this house are enlightened, or good folks. This saying is often used ironically.

این دست را مباد بان دست احتیاج

327. Let not this hand beg assistance from the other hand.

This is used by way of prayer, to signify, may I never have occasion to depend upon any one for support.

این دست و این پشت دست

328. This is my hand, and this is the back of my hand.

It is used to shew, that it will soon be known how the matter stands.

این دعا از من و از جمله جهان آمین باد

329. This is my prayer and let all the world say amen.

این دغل دوستان که می بینی مگمانند گرد شیرینی

330. These false friends whom you see, are like flies around the sweetmeats. (*Eng.*) *The flies collect round the honey jars.* See No. 457 of Section I.

این را بکسی گو که ترا نشناسد

331. Tell this to one who does not know you.

i. e. You cannot deceive me. (*Eng.*) Tell this to the marines the sailors wo'nt believe you.

این را پول بیار

332. Bring change for this, (holding out a rupee) a taunting refusal to one who asks to borrow money.

این زر قلب بهر کس که دهی باز دهد

333. This is bad money, whoever you give it to, will return it. (*Eng.*) *To pay a man in his own coin.*

Spoken to one who abuses, or satirizes another. i. e. Your satire or abuse will be returned. "The biter bit."

این زمین را آسمانی دیگر است

334. The climate of this country is different.

To express disapprobation of any custom that appears unjust.

این سببرگر نشکند امروز فردا بشکند

335. If this pitcher does not break to-day, it will break to-morrow. See No. 212 of this Section.

(Eng.) The pitcher doth not go so often to the water, but it comes home broken at last, (Span.) Cantaro que muchas vezes va a la fuente alguna vez se ha de quebrar.

این غم در عاشقی بالای غمهای دیگر

336. This grief of mine of being in love is in addition to my other griefs.

این تافله تا بحشر لنگ است

337. This company of travellers is lame to the resurrection, i. e. They will never arrive at their journey's end, or accomplish their object or purpose.

این کار از تو آید و مردمان چنین گفتند

338. This business will be performed by you, for thus the generous act. Occasionally used ironically.

این گاردوات است گفتون تا کراوسد

339. This is the business of fortune, let us see whom she will favor.

اینکست بسر راه برو خوش بسلامت

340. Now that you know the road, you may travel with pleasure and safety.

اینک من و تو هر آنچه دانی میکن

341. Now that you and I are together, do with me what you please.

Used in asking pardon of another.

این گل دیگر شکفت

342. This is another flower that has blown.

When one already beset by one misfortune is assailed by another.

See Part I. Sect. I. No. 495.

این گوی و این میدان

343. This is the ball and this is the plain. (Eng.)

*Now's your time do your best or worst.* See Sect. I. No. 40.

این هم آثار پیری است

344. This also is one of the signs of old age. *The following story from Captain LOCKETT's translation of the Shurhoo Miut Amil will illustrate the idiomatical application of this saying:*

An old man complained to a Doctor of bad digestion. O let bad digestion alone said the doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight replied the doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how distant is hearing said the doctor from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated said the doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour. This is an evil replied the doctor that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—seize upon the booby, lay

hold of the blockhead, drag along the ignorant ideot, that dolt of a Doctor, who understands nothing, and who has nothing to distinguish him from a Parrot, but the human figure, with his '*concomitants of old age*,' for sooth! the only words he seems capable of uttering. The Doctor smiled, and said, come on my old boy, get into a passion, for this also is a concomitant of old age.

این هم آخر زکرده های تراست

345. Well! this is also some of your doings. See No. 307.

این هم از دولسا برامکه است

346. This is also through the favor of the BARMECIDES.

It is said that when HAROON RUSHEED proscribed the family of BURMUK, he prohibited all commendation or even mention of their names. An exile from Syria at this time came to Koofu, having received many favors from the family of BURMUK, he was incessant in their praise. HAROON hearing of this sent for, and severely reprimanded him. The old man in excuse for himself, related some of the benefactions which he owed to the family of BURMUK. HAROON was touched to the heart, and shedding tears, threw to the old man a plate of gold which lay before him. The man instantly exclaimed in the words of this proverb; which is thence used by those who receive a favor through the interest or intercession of another.

این همه از بی آنست که زر می خواهد

347. He takes all this trouble because he wants money. (Eng.) Money is the root of all evil.

ای وقت تو خوش که وقت ما خوش کردی

348. May you pass your time happily, since you have made mine do so.

(Eng.) Blessings return to the bestower.

آئینه داری در مجلس کوران

349. Holding up a mirror in the assembly of the blind. (Eng.) *Throwing pearls to swine.*

See Part II. Sect. I. No. 95.

با تنک ظرفان نشستن عمر ضائع کردن است

350. It is loosing one's to time keep company with the mean.

با خدا کار است ما را ناخدا در کار نیست

351. We depend upon God, we have nothing to do with the master of the ship.

There is a play upon the word خدا which cannot be shown in the translation. It is sufficient to observe that باخدا signifies, *with God or upon God*, and ناخدا *the master of a vessel*, compounded of نا a contraction of نوار *boat, ship, vessel*, and خدا *master, owner, lord*.

بوی از دماغش بیرون رفت

352. The pride has left his brain, i. e. he has become humble at last.

بادهب باش تا بزرگ شوی

353. Be civil that you may become great.

(Eng.) *A man's manners shape his fortune.*

بادهب باش مگر تو زاده ناس

354. Be civil if thou art the son of man.



باد در تنس مي کند

355. He puts the wind in a cage.

That is, he attempts something very foolish.

He made nets to catch the wind and caught cock-lobsters. RABELAIS.

با درد کسی رسد که دردی دارد

356. He who is in distress himself, feels for others.

با درد گشای هر که در افتاد بر افتاد

357. Whoever annoys the poor lowers himself.

بادش مي کنند

358. They blow or fan him.

That is, they flatter, wheedle or set him on.

باد نیجان ارزان است اما خرجی دارد

359. The egg-plant is cheap itself, but it causes expence, (as it requires a great quantity of butter &c. to cook it.)

Applied to any undertaking which is easily commenced but with difficulty completed.

با نیجان دورقاب می چنند

360. He places egg-plants round the dish.

i. e. He flatters, or performs servile offices for any one.

با درستان تطف با دشمنان مدارا

361. You ought to be kind to your friends, and polite to your enemies.

بارها گفته ام و باره گری می گویم

362. I have often spoken, and speak again.

Said by way of reproof.

باری بهیچ خاطر خود شاه می کنم

363. In short, I amuse myself with trifles. i. e. I  
*spend my time as well as I can.*

با زار مصطفی خریدار خدا

364. In the market of MOOHUMMUD, God is the  
purchaser.

To express that one's sole reliance is on God and the prophet.

بازاری را نیازاری اگر آزاری چنان آزاری که باز آری

365. Do not annoy the mean; if you do annoy  
them, do it to such a degree, that they may leave  
off their mean conduct.

There is an ingenious play upon the words in this saying which cannot  
be rendered into English.

بازرا بازدار بودن به جغد را جغد ساز بودن به

366. It is best that the hawk should resemble the  
hawk, and the owl the owl.

i. e. Every one ought to conduct himself agreeably to his situation.  
(Lat.) Ne sutor ultra crepidam.

باز گردد باصل خود هر چیز

367. Every thing reverts to its original state.

بازو بریدن به از دست برانیدن

368. To cut off one's own arm is preferable to causing the hand of another person to be cut off.

بازی گوش

369. 1. Playful, idle (a child.) 2. Lewd (a woman.)

با سیه دل چه سود گفتن و عطا

370. Of what use is it preaching to the wicked.

(Eag.) There is no use in speaking to stone walls.

باغبان را وقت میوه گوش گرمی باشد

371. During the fruit season the gardener has deaf ears. *i. e.* He pays no regard to the requests of his friends for fruit.

باغ سبز می نماید

372. He shows a green garden.

*i. e.* To deceive people by flattering prospects.

(Eag.) His speech is fair, but his actions foul.

باتی داستان فردا

373. The rest of the tale to-morrow.

An expression used by story-tellers when they break off in the midst of a history, and from thence transferred to one who is weary of answering long enquiries and puts them off to another time.

با کافر و مسلمان به نشین و صلح کل کن

374. Sit down with an infidel and a true believer, and be upon good terms with them.

بالا باد می گردد

375. He keeps to windward of the dispute.

(Eng.) He keeps clear of all parties.

بالا تر از سیاهی رنگ دیگر نباشد

376. No colour is superior to black.

Something like the *English* saying, brown is a good standing colour, or evergreens keep fresh all the year round. It also denotes that a person or thing has arrived at the highest pitch of perfection or decay; meaning that it cannot be better or worse.

بالا خدا دارم و پایین شما را

377. I have God above and you beneath.

i. e. I have no other protector but God and you.

باندازه کلمه با دراز کن

378. Stretch out your feet according to your blanket. (Eng.) *You must cut your coat according*

*to your cloth.* See شمله بمقدار علم

با هر که راست آید از چپ و راست آید

379. Whomsoever fortune favors, it does so in every way. (Eng.) *Luck follows luck.*

با همه بازی بگیر با ما هم بازی

380. Do you think to play with (or use) me as you do with others?

با همه که گاه با ما هم

381. What do you give yourself airs to me, as you do to others? Or, do you think to impose upon me as you have imposed upon others?

با همه کس بلا و با ما نیز

382. Do you think to torment me as you do other people?

با هیچ دلاور سپر تیر قضا نیست

383. No hero has a shield against the arrows of fate.

با این ریش و نش

384. With such a beard and turban.

Spoken when an elderly man of grave appearance is guilty of some foolish or disgraceful act.

ببال و بگریه و از می کند

385. He flies with the wings of another.

(Eng.) A jackdaw in peacocks feathers.

بیام بلند دست بر آسمان نتوان رسانید

386. You cannot reach the heavens with your hand from the top of a high house.

Said to a person who gives himself airs, in consequence of having obtained a high situation.

بیای خویش بگور رفتن

387. To walk deliberately into a grave: i. e. Wilfully to run into the jaws of destruction or calamity.

(Eng.) To run one's head against a stone wall or a post.

بهر صدم او نخواهی رسید

388. You will never be equal to his sprinklings.

*Puroom*, (in *Hindee*, *Pulethun*), is a little flour sprinkled on dough when it is to be spread into cakes, that it may not stick to the rollingpin. This being a very little matter, the proverb means, you are greatly inferior to him, as in English not fit to wipe his shoes; or you are not worthy to hold his stirrup.

نیرومندی مردم افتاده

389. He is now begun to speak ill of people.

بست پرست را در کعبه دیو گرد

390. The devil seizes an idolater (even) in the temple of Mecca.

Applied to a person originally bad who retains in his heart his naturally wicked inclinations.

بهمنائی گوشت مردن به که تقاضای زشت نصابان

391. It is better to be starved to death than be dunned by the butchers.

(Eng.) A dinner of herbs with contentment, is better than a stalled ox and strife therewith.

بچه تا نگیرد مادر شیر ندهد

392. The mother gives the child no milk until it cries for it.

(Eng.) What's not worth asking is not worth giving.

بچه خود را می زند که چشم همسایه بترسد

393. He beats his own child to frighten the neighbours.

بچه در شکم و نامش مظفر

394. The child is not born, and yet it is called Moezuffur, (or the victorious.)

(Eng.) He reckons his chickens before they are hatched,

بخت اگر یاری بر و بر پشت خواب

395. If fortune favors you, go and sleep at ease.

(Eng.) If you get the name of an early riser you may lie in bed till noon.

بخت اگر یاری کند دانا و نادانا یکست

خانه کر تاریک شد بینا و نابینا یکست

396. When fortune favors, the learned and ignorant become both alike; when a house is dark, a blind-man, and one who sees are both alike.

بخت بد با کسی که یار بود مکت گردد گر شتر سوار بود

397. When bad fortune becomes one's companion, he will be bitten by a dog although mounted on a camel.

بخت که بر کرده اصیب نازی خر گردد

398. When fortune turns against a person, his Arab horse becomes an ass.

بخت گر یاری دهد دندان بشکند

بخت اگر برگردد از پالوده دندان بشکند

399. If fortune assist you, your teeth can break an anvil; but should it desert you, your teeth will be broken by eating flummery.

بخدا کار جو افتاد خدا ساز شود

400. Whatever business is left to the entire will of God, is completed by him; or God promotes the desires of those who rely upon him.

بخشنده آب است که هر چه بیاید تر کند

401. Water is (like) a liberal person, whatever it finds it refreshes.

بخوبراست

402. He is a cutter of fetters.

i. e. An arch thief.

بخیه باب و غ می زند

403. He sews with the whey of sour milk.

i. e. He attempts impossibilities.

بد خواه کسان نیلچ مقصد نرسد

404. Evil wishers never prosper.

بدره بی درمان گرفتار است

405. He is seized with an incurable disease.

بد روز هم روزی می خور

406. Even an unfortunate man gets his livelihood.

بدعای گربه باران نمی بار

407. It does not rain through the prayers of the cat.

بد گهر با کسی وفا کند

408. The mean are not faithful to any one.

بد همه را بد میدانند

409. The wicked think all the world wicked.

(Eng.) To a jaundiced-eye every thing appears yellow.



بدی را بدی مهمل باشد جزا

اگر مردی احسن الی من اسا

410. It is easy to return evil for evil; if you be a man, return good for evil.

برات برء "م بالا

411. A bill on the next world. (Literally on the regions above.)

(Eng.) A draught on the pump of *Aldgate*.

برات عاشقان بر شاخ آهو

412. The bill of exchange (or assignment,) of lovers is drawn on the branches of a stag's horn; i. e. *which will not pay*.

Applied to one from whom there is no chance of obtaining payment; or said in reproof of one who constantly promises and never performs.

(Eng.) A draught on the pump of *Aldgate*.

براحتی نرسید آ نکه محنتی نکشید

413. He who has never toiled, does not know what it is to enjoy repose.

(Eng.) Labour sweetens rest; or he cannot know pleasure who never knew pain.

براسب چوبین سوار است

414. He is riding on a wooden horse.

Said of a person who is badly mounted.

برای کوری ابلیس سایه گرد رسول نگردد

415. There was no shadow about the prophet,  
(MOHAMMAD) for the purpose of blinding the devil.

برای ما سر خری بهم رسید

416. We have got an intruder.

برای مصلحت کون خر رامی بوسند

417. People will kiss even the posteriors of an ass  
to serve their own purpose.

i. e. Some people will suffer or submit to any degradation, in order to  
advance their own interest. (Eng.) Many kiss the child for the nurse's sake.

برای این، زده گر جان فشانم رواست

که این زده آسایش جان ماست

418. Were I to sacrifice my life in honor of such  
good news it would be allowable, since this  
good news is the cause of rest to my soul.

برای نهادن چه سنگ و چه زر

419. For hoarding up, stones are as good as gold.

بر بی بدل چگونه گر بند کسی بدل

420. How can that which is incomparable be com-  
pared?

بر حذر باش که سر می شکند دیوارش

421. Take care lest her wall break your head.

Used as a caution to prevent people from undertaking dangerous enter-  
prises. (Eng.) Don't run your head against a wall.

بر رسولان بلاغ باشد و بس

422. A messenger has performed his duty when he has conveyed the information.

It then depends upon him who receives it, to act upon it or not.

بر سر فرزند آدم هر چه آید بگذرد

423. Mankind can endure whatever misfortunes befall them.

بر صراط مستقیم ای دل کسی گمراه نیست

424. O my soul ! no one goes astray upon a strait road. *i. e. In a fair transaction there is nothing to be apprehended.*

بر عکس نهند نام زنگی کافور

425. The *Ethiopian*, (or negro) is called camphor, (or snowball) by the rule of contraries. As *lucus a non lucendo* ; or a black man being called Mr. White.

Said of a worthless person who boasts of his great merits.

برق زده را کافور چه سود

426. Of what use is camphor to a person struck with lightning ?

Camphor I understand, is applied by the native practitioners to a person who has been slightly burnt, but it can be of no use to one who has been burnt to death. (*Eng.*) When the house is burnt down, you bring water.

برگ سبز است تحفه درویش

427. A green leaf is a beggar's present. *i. e.* *All that he has got to give.*

It is usual for beggars to present a green leaf to the rich, in hopes of getting some money in return.

برنج و عسل روزی خدا داد است

428. Rice and honey is the food given by God.

Said by a person who unexpectedly gets a thing of which he had not the least hope.

بزه خود را بدم گرگ ده است

429. She gives her lamb into the wolf's mouth.

Applied to those who bring mischief on their own relations.

بزر بزر زلف سخن می گوید

430. The goat speaks with too much freedom, or takes too many liberties.

Applied to a person who gives himself airs.

بزر غم جان است و قصاب را غم پیه

431. The goat is taken up in thinking of his life, and the butcher in thinking of the fat, (which he may get from it.)

بزرگان خرده بر خردان نگیرند

432. The truly great do not find fault with their inferiors.

بزرگش نخوانند اهل خرد

که نام بزرگان بزرستی برد

433. The wise do not call him great, who mentions the name of the great with contempt.

بزرگی بایدت بخشندگی کن

434. If you wish to be accounted great, practice liberality.

بزرگی بعقل است نه بسال

435. Greatness depends upon wisdom, not upon years.

بزرگی طفل از ادب است

436. The greatness of a boy depends upon his good breeding.

بزرگ ممیر که بهار می آید

437. O little goat! don't die, for the spring is soon coming; i. e. keep up your spirits as things will soon take a favorable turn.

Used by a person who is heartily tired and disappointed by the promises of another, which are again made to him.

بزرگه گرگین شده ارگله بدر باید کرد

438. The goat which has become scabbed, should be turned out of the flock.

Eng. One scabb'd sheep is enough to infect the whole flock.

زمرده وشاخ زرین

439. A dead goat and golden horns !

Said by a person under whose charge some thing of little value has been left and which has been lost, upon the owner's declaring, that what he had deposited with him was of great value.

بز یا بهای بز

440. The goat or its price.

Said to one who neither pays for what he has bought, nor will return it.

بسیار بدگل است

441. He is (made) of very bad clay. *i. e.* *He is very ugly.*

بسیار پشت است

442. He is a pathic.

بسیار بغیوز است

443. He has a very sour countenance ; or he is very self-conceited.

بسیار صفر باید تا پخته شود خامی

444. A raw (*i. e.* ignorant) man requires to travel much in order to become ripe, *i. e.* *experienced.*

(*Eng.*) Send a fool to travel and he'll come back one.

بشنود یا نشنود من گفت گوی می کنم

445. I shall speak (to him) whether he hear or not.

بشنود صدای تو را

446. Hear the report of a cannon !

This saying is used by people, when a person who has been previously boasting of his good singing, commences a song which not only falls far short of the expectation raised, but his voice is found to be harsh, disagreeable and loud.

بشهر خود روم و شهر یار خود باشم

447. I am going to my own city, where I shall be  
my own master.

بشهر خویش هرکس شهریار است

448. Every one is a king in his own city. (*Scot.*)  
*Every minister can preach in his own pulpit.*

See Part I. Sect. I. No. 453.

بعد از خرابی بصره

449. After the destruction of Buşru.

Applied to one who offers assistance to another when it is too late to be of any avail. (*Eng.*) When the house is burnt down, you bring water; or when all is gone, repentance comes too late. It is applied, also to one who has accomplished his purpose after great labour and suffering.

بعد از رنج راحت است

450. After trouble comes ease.

بعد از سر من کن فیگون شد شده باشد

451. After my death I care not should the world be  
turned topsy-turvy.

بعد از مردن سهراب نوش دارو

452. After the death of SOOHRAB (to obtain) an electuary.

This alludes to the story of Roostum, who after he had mortally wounded his son SOOHRAB, discovered the relationship that subsisted between them, and instantly sent Goodurz to the king KAOOS for some of his *Noshidaroo* (a certain kind of electuary) which, (for political reasons,) it is said, he refused to give at the time, but sent it afterwards, when it was too late to be of any use. The proverb is applied when assistance is not afforded in proper time and place. See No. 449.

The following account of the combat between Roostum and his unknown son SOOHRAB, may prove not unacceptable in this place. "The poet

(FIRDOUSEE) commences this episode with a beautiful line, that truly characterizes the story which he relates. It is, he observes, "Yuke dastane poor uz abi chushm."—"A tale full of the waters of the eye."—The young SOOHRAB was the fruit of one of ROOSTUM's early amours. He had left his mother, and sought fame under the banners of UFRASITYAB, whose armies he commanded, and soon obtained renown beyond that of all contemporary heroes but his father. He had carried death and dismay into the ranks of the *Persians*, and had terrified the boldest warriors of that country, before ROOSTUM encountered him, which at last that hero resolved to do, under a feigned name. They met three times. The first time they parted by mutual consent, though SOOHRAB had the advantage. The second the youth obtained a victory, but granted life to his unknown father. The third was fatal to SOOHRAB, who when writhing in the pangs of death, warned his conqueror to shun the vengeance that is inspired by parental woes, and bade him dread the rage of the mighty ROOSTUM, who must soon learn that he had slain his son SOOHRAB. These words, we are told, were as death to the aged hero; and when he recovered from a trance, he called in despair for proofs of what SOOHRAB had said. The afflicted and dying youth tore open his mail, and showed his father a seal which his mother had placed on his arm, when she discovered to him the secret of his birth, and bade him seek his father. The sight of his own signet rendered ROOSTUM quite frantic: he cursed himself, attempted to put an end to his existence, and was only prevented by the efforts of his expiring son. After SOOHRAB's death, he burnt his tents, and all his goods, and carried the corpse to *Seistan*, where it was interred. The army of ZOORAN was agreeably to the last request of SOOHRAB, permitted to cross the *Uz* unmolested. It was commanded by HAMAN: and ZUWARU attended, on the part of ROOSTUM, to see that this engagement was respected by the *Persians*. To reconcile us to the improbability of this tale, we are informed that ROOSTUM could have no idea his son was in existence. The mother of SOOHRAB had written to him her child was a daughter, fearing to lose her darling infant if she revealed the truth; and ROOSTUM, as before stated, fought under a feigned name, an usage not uncommon in the chivalrous combats of those days. In the account of this combat, FIRDOUSEE has even excelled himself. In the whole of this passage, there is no part more beautiful than the picture of the distraction of the mother of SOOHRAB, who set fire to her palace, meaning to perish in the flames, but was prevented by her attendants. These, however, could not console her. She became quite frantic: her wild joy was to clothe herself in the bloody garment in which he had been slain; to kiss the forehead of his favourite horse; to draw his bow; wield his lance, his sword, and his mace: and, at last, to use the words of the poet, "she died, and her soul fled to that of her heroic son." MALCOLM'S *History of Persia*, Vol. I. Page 36.



بعمیب خود بینا باش

453. See your own errors. (*Eng.*) *Be open to conviction yourself: or first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye.*

بقدر مال باشد سرگراي

454. A man's pride is in proportion to his wealth.  
It also means that a man's trouble will be in proportion to his wealth.

(*Scot.*) He that has just enough can soundly sleep.  
The o'ercome only troubles folks to keep.

بكن مكرمت ليك منت منه

455. Practice liberality but lay no stress on the obligation. *This is a truly noble sentiment!*

بگفتن آتش دهن نمی سوزد

456. By repeating the word fire, the mouth does not burn.

بلاي طويلاه بر سر ميمون

457. The misfortunes of the stable (fall) on the head of the monkey.

It is the custom in *Hindoostan* to keep a monkey in or near the stable, to guard the horses from the influence of evil eyes. In *Persia* the animal so retained is a *kog*, and in some parts of *England* a goat is considered a necessary appendage to a stable, though possibly from some other equally fanciful motive.

The proverb is applied whenever a poor man or a servant is punished for the crimes of his superior.

ببلا مژده بهار بيار خبر بد به بوم شوم گذار

458. O nightingale bring us the glad tidings of spring and leave bad news to the unlucky owl.

بلقمان حکمت آموزي چه حاجت

459. Where is the necessity of your teaching Looqman, (or Esop,) philosophy.

(Eng.) Teach your grandmother to suck eggs.

The Arab writers say, that Looqman was the son of Baoor, who was the son or grandson of a sister or aunt of Job; and that he lived several centuries, and to the time of DAVID, with whom he was conversant in *Palestina*. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion, (whence some call him an *Ethiopian*,) with thick lips and splay feet: but, in return, he received from God wisdom and eloquence in a great degree; which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the *Moochumudans* therefore hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained liberty on the following occasion. His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprised, asked him how he could eat so nauseous a fruit? To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favours. The commentators mention several quick repartees of Looqman, which, together with the circumstances abovementioned, agree so well with what MAXIMUS PLANUDES has written of Esop, that from thence, and from the fables attributed to Looqman, by the orientals, the latter has been generally thought to have been no other than the Esop of the *Greeks*. However that be, (for I think the matter will bear a dispute,) I am of opinion that PLANUDES borrowed great part of his life of Esop from the traditions he met with in the east concerning Looqman, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers. See SALE's translation of the *Qooran*.

بلند پروازي مي کند

460. He soars aloft. i. e. He boasts.

When said of a poet, it means that he has taken a sublime flight.

بلي ميوه زميوه رنگت کيرد

461. In truth, one fruit acquires a colour from another.

i. e. People imitate the example of those with whom they associate. (Eng.) When the old cock crows, the young cock learns. See 223 of this Section, and Part II. Sect. I. No. 555.

بمرکش بايد گرفت تابه تب راضي شود

462. He should be put in danger of death, that he may be contented with fever.

بمرکش کيرنا زحمت گز بند

463. Put him in danger of death, that he may prefer labour.

بندگي بايد بيمبر زادگي منظور نيسد

464. The service of God must be performed, as he will not be satisfied with people merely because they are the descendants of the prophet.

بندگي بيجارگي

465. Servitude is helplessness itself.

بندگي کن ترا حکم چه کار

466. Obey! what right have you to give orders; or it is your business to obey, not to trouble your head about what the orders are that are given you.

بند درگاه تا بخانه همراه

467. I will accompany you to your house.

This is said by a person to another in distress in order to express his attachment for him.

بنشین که گدائی کنم و پیش تو آرم

468. Do you sit down, that I may go and beg and give you whatever I get.

Said to a friend to prevent him from going away.

بنگر که چه می گوید منگر که که می گوید

469. Attend to what he says, but not to the person who says it.

بقی آدم سرشت از خاک دارد اگر خاکی نباشد آدمی نیست

470. The children of ADAM are formed of clay; if they are not humble, what pretensions have they to the name.

بود هم بدیشه با هم بدیشه دشمن

471. Two of a trade never agree.

(Eng.) Doctors differ. See Sect. I. No. 467.

بوزنه را با درود گری چه کار

472. What has a monkey to do with the business of a carpenter.

Alluding to the well-known story in the *Unkari Soohela*, Chapter I. or in the *Khirud Ujroz*, Vol. 1st, page 128.

بوزینه بنقل آدم انسان نه شود

473. A monkey cannot by imitation become a human being.

بوسه به پیغام راست نیاید

474. To send a kiss by messenger is impossible.

See Sect. I. No. 75.

بوی مشک پنهان نمی ماند

475. Odour of musk does not remain (long) concealed.

بهار باغ دل آسوده را بکار آید

476. The beauty of the garden is enjoyed by him, whose mind is at ease.

به بهانه بچه مادر می خورد

477. The mother eats under pretence, that it is for the good of her child.

به بین تفاوت را از کجا اصعد تا به کجا

478. Behold how great is the distance of the road now!

Used to express how much any thing is changed.

به تمنای گوشت مردن به

که قضاای زشت قصابان

479. It is better to die for want of meat, than suffer the importunity of wicked butchers.

بهر گاري که همت بسته گردد

اگر خاري بود گلدسته گردد

480. In whatever business one engages heartily,  
were it even a thorn it would become nosegay.

بهر نامش که خواني سر بر آرد

481. By whatever name you call him (God) he attends to you.

بهر يکت گل مذت مد خار مي بايد کشيد

482. You must be under an obligation to a hundred  
thorns for the sake of one rose.

i. e. One must put up with many inconveniences in order to get on in the world.

بهشت آنجا که آزاري نباشد

کسي را باکسي گاري نباشد

483. That place is heaven where there is no pain,  
and where one has nothing to do with another.

بهشت در پاي مادران

484. Heaven is at the feet of mothers.

i. e. Those people will go to heaven who are obedient to their parents.

بي بال و پر شده

485. He has become without wings or feather.

i. e. He has been deprived of all his power and support.

بی بیو مرو ز در تخریبات

هر چند سکندر زمانی

486. Although you be the ALEXANDER of the time,  
don't venture into a tavern without a guide.

Used to dissuade a person from undertaking any thing without support.

بی قباب عشق هر چه کند حق بدست اوست

487. Whatever a man does who is afflicted with  
love, he is to be excused for it.

بینش در آب است

488. Its root is in water. *i. e. It is in a thriving state.*

بی دل نیم روز به بیدم چه می شود

489. Still I am not without hope, let us see what  
will be the result.

بیدماغ است

490. He is vexed or sorrowful, or unwell.

بیدرگ اگر مسجد آدینه بسازد

یا طاق فرو افتد یا تپله کج آید

491. When an unfortunate man builds a large  
mosque, either the arch falls in, or the Qiblu is  
crooked.

بیدف و نی می رقصد

492. He dances without the tabor and the pipe.

Applied to a person who does any thing out of time or place.

بی ریاضت نتوان شهره آفتی شدن

493. Without pains one cannot acquire extended fame.

(Eng.) None go to heaven on a feather bed.

بی زر بی پر

494. Without money, without feathers.

i. e. One can do nothing without money.

بی عیب ذات خداست

495. God only is free from defect.

بی زری گره بمن هر چه بقارون زر کرد

496. Poverty has done to me what the money did to QAROON.

In order to throw some light on this saying, the following account of QAROON from SALE's translation of the Qoorān may prove of service. "The commentators say, QAROON was the son of YUSUF, the uncle of MOSES; and consequently make him the same with the KORAH of the scriptures. This person is represented by them as the most beautiful of the Israelites, and so far surpassing them all in opulency, that the riches of QAROON have become a proverb. The Moohummudans are indebted to the Jews for this last circumstance, to which they have added several other fables: for they tell us, that he built a large palace overlaid with gold, the doors whereof were of massy gold; that he became so insolent, because of his immense riches, as to raise a sedition against MOSES; though some pretend the occasion of his rebellion to have been his unwillingness to give alms, as MOSES had commanded: that one day, when that prophet was preaching to the people, and, among other laws which he published, declared, that adulterers should be stoned; QAROON asked him, what if he should be found guilty of the same crime; to which MOSES answered, that in such case he would suffer the same punishment; and thereupon QAROON produced a harlot, whom he had hired to swear that MOSES had lain with her, and charged him publicly with it; but on MOSES's adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was



suborned by QAROON to accuse him wrongfully; that then God directed MOSES, who had complained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, O earth, swallow them up! and that immediately the earth opened under QAROON and his confederates, and swallowed them up, with his palace and all his riches. There goes a tradition, that as QAROON sunk gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, O MOSES, have mercy on me! but that MOSES continued to say, O earth, swallow them up, till at last he wholly disappeared; upon which God said to MOSES, Thou hadst no mercy on QAROON, though he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once."

بیگس بحلب رفته

497. The poor helpless fellow went to Aleppo.

*i. e. He got soundly beaten, having fallen alone and unprotected among a host of foes; as we say, "He fell among the Philistines."*

It is said of the people of Aleppo that they all combine against any helpless stranger who gets into a dispute with one of them.

دو کدو در یک دست نه گنجند

498. Two water-melons cannot be held in one hand.

بیگاری به ار بیگاری است

499. It is better to work for nothing than sit idle.

بی می مست است

500. He is drunk without tasting liquor.

بی نان توان زیست و بی آب ندان

501. You can live without bread, but not without water.

پاجي بطرف کعبه حاجي نشود

502. A mean person by encircling the Kuuba cannot become a Hajee, or true pilgrim.

پاربودی قطبک و امسال گشتی قطب دین

سال دیگر گر بمانی قطب دین حیدر شوی

503. Last year you were Qoothuk, (or small axis,) and this year you have become Qoothi Deen, (or the axis of religion;) and if you remain one year more, you will be Qoothi Deeni Huedur (or the axis of the religion of Ulee.)

Said to one who boasts of his acquirements.

پای یش آمد است و پس دیوار

504. They first lay the foundation and then build the wall.

Means that people ought to reflect before they speak. (Eng.) Look before you leap.

پای چناری است

505. He is an inhabitant of *Pae-chunxr*. i. e. He is a worthless vagabond.

پای چنار According to the authority of the Buhari Ujum, is the name of a place in *Eran*, or *Persia* proper, the inhabitants of which are noted for their immorality. The literal meaning of پای چنار is the foot of the plane tree.

پای استدلایان چوبین بود

پای چوبین مستحکم نمی‌توان بود

506. The legs of those who require proofs (of God's existence) are made of wood, and wooden legs are exceedingly weak.

This saying is also used when a person requires proofs of any thing.

پای در زنجیر بدیش دوستان

به که با بیگانگان در بوستان

507. It is preferable to be in chains in the society of friends, to being in the garden along with strangers.

پای چراغ تاریک می‌باشد

508. It is dark at the foot of the lamp. See Part II. Sect. I. No. 492.

نخسته نپزد نان خمیر

509. A good baker never leaves his bread half baked.

بدرکش پادشاهی را نشاید

وگر شاید بجز شش ماه نپاید

510. A parricide ought not to be made a king, but should he be, he will continue but a short period.

بدر گوشت مخور بسر قصاب

511. The father ate no flesh, the son is a butcher.

Applied to one who relinquishes the religion or manners of his forefathers.  
See Part II, Section I. No. 182.

پراگنده روزي پراگنده دل

512. One who is distressed for his daily food, will be so in his mind.

پرخور و کم رو

513. He is a great eater and a little runner. See

لالا کبورا کهای بهت جلے تھورا

پرتو نیکان نگیرد هرکه بنیادش بد است

514. The light of the righteous does not influence one of a vicious origin, or an evil root will not thrive in a good shade. See No. 18, of this Sect.

بر چشمی غربال از پردلی آسیا است

515. The sieve is satiated by the liberality of the mill.

پرستار زاده نیاید بکار

اگرچه بود زاده شهریار

516. The son of a hand-maid is good for nothing, though his father should be a king. i. e. No good is to be expected from one of low origin.

بس از سی سال این معنی محقق شد بخاقانی

که بورانی است با دنجان و بادنجان است بورانی

517. After thirty years, KHAQANEE discovered that *Boorancee* and *Badunjan* were one and the same thing.

پرسیده بکعبه میتوان رفت

518. You may go to the temple of *Mecca* by inquiring the way.

In reply to one who excuses himself from going to any place, by saying that he does not know the way.

یهر که بدگهر افتد پدر چکار کند

519. What shall a father do when the son is of a bad disposition.

بسر نوح با بدان بدنشست

خاندان نبوتش گم شد

520. The son of NOAH associated with the wicked ; and lost the dignity derived from his father.

بس مانده گاو را بخور باید داد

521. The leavings of a cow should be given to an ass.

بس مانده سگ هم سگ را شاید

522. The leavings of a dog ought to be given to a dog.

پس ماندهٔ سگ قابل طهارت نیست

523. The leavings of a dog are not worthy of being purified.

بشت بام زندان و دزدی

524. Do you think to come to the back part of a debauchee's house and commit theft?

Debauchees are generally thieves.

بشت جز می بخشد

525. He bestows barley chaff.

That is, things of no value.

بشم از خایهٔ زندان کم

526. *Lana e testiculis nebulonum.* To express contempt for any thing which has been lost.

بشمی در کلاه ندارد

527. He has no hair on his cap.

It means: 1st. He is very poor. 2d. He has no weight or influence.

بشه جو پرشد نرزد پیل را

528. An army of gnats will harrass an elephant.

بنبه دار می پوشاند

529. He dresses him in stuffed garments, (which make a thin person look stout and portly.)

That is, he flatters or bestows groundless commendations on any one.

پنج انگشت برابر نیست

530. The five fingers are not all alike.

پنبه بر ریش می نهد

531. *Lit.* He puts cotton on his beard.

*1st.* He flatters him, to obtain his own ends. *2d.* He makes a butt of him.

پند پدر مانع نشد رسوای مادر زاد را

532. The advice of a father has no effect upon him who is wicked from his birth.

بف بشه شمع آفتاب نکشد

533. The breath of a gnat will not put out the sun.

پوست کفده میگوید

534. He speaks his mind freely.

پیش مار از کجروی اوست

535. The twisting of a snake is from his crooked gait.

*That is to say, that people suffer from their bad conduct.*

پیران نمی برند مریدان می پرانند

536. Spiritual teachers do not soar of themselves, but their disciples make them soar.

*i. e.* They do not spread their own fame, but it is spread by their followers.

پیر شو بیاموز

537. It is never too late to learn. Better late than never.

بیری و صد عیب

538. Old age is equal to a hundred defects.

بیر نابالغ

439. He is an old man, but acts as one who has not arrived at the years of discretion.

بیر من خس است اعتقاد من بس است

540. My saint is but grass, but my confidence in him is sufficient.

Implies that the dignity of a leader, depends on the opinion of his followers.

بیر من هر چه کند عین عنایت باشد

541. Whatever my spiritual guide does, will be a special favor.

بیر زن نمره تا روز بارانی

542. The old woman did not die till a rainy day.

Spoken of some thing which occurs at a very inconvenient time. The death of an old woman is not considered a subject of any regret, but is very inconvenient if she must be buried in a heavy rain.

بیر بکه دم ز عشق زند بس غنیمت است

از شاخ کهنه میوه نارس غنیمت است

543. It is a great thing if an old man talks of being in love, and it is equally so if you get fresh fruit from an old branch.

پیش زبان کوتلی نیست

544. There is no hill before one's tongue.

i. e. There is no obstacle to prevent a person from speaking his mind.



پیش از آن که سگ برد چرمینه را

توز سگ چرمینه را محفوظ دار

545. Before the dog carry away the leather bag,

take care of it.

i. e. Provide against misfortunes before they arrive.

پیش از آن که موش انبان را بزند انبان فریاد میکند

546. The leather complains before the rat attacks it.

پیش از چوب شاه لاله

547. To cry out for pardon before he is beat.

See No. 238 of Part II. Section I.

پیش از چوب ناله می کند

548. He complains before he is struck. See above.

پیش از لقمه دهن وا کردن

549. To open one's mouth before the meat is ready.

See Part. I. Sect. II. No. 26.

پیش از مرگ واویلا

550. Lamentation before death.

To express a person making a great fuss about a misfortune, which has not yet happened. See No. 517 above.

پیش ازین من هم در این باغ آشیانی داشتم

551. Previous to this, I also had a nest in this garden.

پیش بندی میکند

552. He makes timely preparations; or he paves the way for what is to follow.

پیش پا افتاده

553. Lying at one's feet. i. e. *A thing immediately about to happen, also at one's mercy.*

پیش دروغ گو هر کس لا جواب است

554. No one can argue with a liar.

پیشرو میزند

555. He frightens or deters him.

پیش طبیب مرو پیش کار آزموده برو

556. Don't go to a mere physician, but to a man who has had much practice.

پیش کهنی زو که طلب کار هست

557. Go to him who wants you; sport yourself with those who are willing to buy you.

پیش نا ظم نا ثر و پیش نا ثر نا ظم

و پیش هر دو هیچ و پیش هیچ هر دو

558. In the presence of a poet he is a prose writer, and in the presence of a prose writer he is a poet, and in the presence of both he is neither the one or the other, but before him who can write neither poetry nor prose, he can write both.

*It is applied to one who boasts of being able to do every thing.*

پیغمبر اول دعا برای خود کند

559. A prophet first prays for himself. i. e. *Charity begins at home.*

بیف است مثل پنبه

560. He is spongy (or flabby) like cotton.

Applied to one very corpulent, but stupid and indolent.

بیفه بلوط است

561. He is oak touch-wood. i. e. *Very Irascible.*  
2d. He is good for nothing (as Persian oak is said to be the worse kind of wood used as touch-wood.)

پیل در گل مانده را شه پیل باید تا کشد

562. When an elephant sticks in the mud, it requires a strong elephant to pull him out.

پیمانہ اش پر شده

563. His cup is filled. i. e. *He is at the point of death.*

تا به بینیم که از غیب چه آید بیرون

564. Let us see what will come forth from (the curtain of) futurity.

تا بدوگان خانه د رگروی

هرگز ای خام آدمی نشوی

565. As long as thou stickest to the shop of thine house, never O simpleton, canst thou become a man.

تا تریاق از عراق آورده شود ما رگزیده مرده بود

566. While an antidote is bringing from Iraq, he that is bitten by a snake may die.

Spoken to one who being desired to do something, immediately puts it off to a distant period.

تا تکان ندهی سیب از درخت نمی افتد

567. Till you shake the tree, the apples will not fall.

i. e. Nothing is to be obtained without exertion. (Eng.) It is a poor favor that is not worth asking. Ask and it shall be given you. (New Test.)

تا تو آدم شده من خر شده ام

568. Since you became a man, I have become an ass.

تا تو بمن میرسی من بخدا میرسم

569. Before you come to me, I shall have reached God.

Used by one to express great impatience.

تا توره بهوا پاشیده اند

570. They have scattered *Dhādōora* (or thorn-apple) in the air. i. e. The people are all mad.

تاج محمد ذرۃ العین آدمیان است

571. The cap (or crown) of MOHAMMUD is a lustre in the eyes of men.

تاجیک زیر لحاف میرسد

572. The citizen dies under his quilt.

Applied to one, who loves ease, and to sleep in a sound skin.

تا خدمت و تالان نه کار تا جبک است

573. Military exploits are not the business of a

*Tajeek*, (or citizen.)

(Lat.) *Ne auctor ultra crepedum.*

تا خود فلک از پرده بجه آرد و برون

574. Let us see, what fortune itself will produce

from the curtain of futurity. See 564 of this

Section.

تا در میانه خواسته کرد کار چیست

575. Let us see in the mean time what is the will of

God.

تا در نرشد و عهده هر کار که هست

مردی نکند یار بی هر یار که هست

576. Until the appointed time arrives, the exertions

of one's friends are of no avail.

تا رگسخته نمیتوان بست اما گره در میان می ماند

577. A broken thread may be tied; but a knot

will always remain.

i. e. Those who have been once highly offended with one another, will never be sincerely reconciled. See Part II. Section I. No. 748.

تا ریشه در آب است امید نمری هست

578. While the root is in water, there is hope of fruit.

i. e. While there is life, there is hope.

تاریکی و پود مرگ یک است

579. The woof of old age and the warp of death are the same.

تاریکی شب سرمه چشم موش کور است

580. The darkness of the night is a collyrium for the eyes of the mole.

تاریکی و اشاره ابرو

581. What do you make a sign with your eye-brows in the dark?

Used to express the folly of attempting, what cannot be done.

تا سال دگر می که خورد زنده که ماند

582. Who will drink wine or remain alive next year?

It is used to express the advantage of our enjoying the present moment.

تا شب نه روی روز بجائی نه رسی

583. If you do not set out at night, you will not reach any place next-day.

تا صدف قانع نشد پر در نشد

584. The shell was not filled with pearls, until it was contented.

It used to inculcate the policy of contentment.

تا که احتیج بانی است اندر جهان مرد مفلس کی شود محتاج نان

585. As long as there are fools in the world, a needy man can never want bread.

(Eng.) A fool and his money are soon parted.

تا مار راست نشود بسوراخ نه رود

586. A snake cannot enter his hole, until he straightens himself.

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

587. Until a man shall have spoken, there is no judging of his talents.

i. e. People are betrayed by their conversation.

تا نباشد چیزی که مردم نگویند چیزها

588. If there were not some little matter, people would not say so much.

i. e. There must be some foundation for what all the world says, though it may not be true to its full extent. (*Eng.*) Common fame's seldom to blame; or no smoke without some fire.

تا نفس باقی است راه زندگی هوار هست

589. As long as the breath remains, the road of life is even.

تا وان گرفتن دهن همتی است

590. To take a compensation for injury sustained, is the sign of a mean spirit.

(*Eng.*) Revenge is a despicable passion.

تا یار کرا خواهد و میلش بکه باشد

591. Let us see, which of us is the favorite, and towards whom his inclination lies. (*Said of God.*)

تبا نچه روزگار نخورده است

592. He has not received a slap from the hand of fortune yet.

i. e. He has never known what it is to be in difficulties; it also is applied to one, who has no experience of the world.

تبدیل ذایقه مضایقه ندارد

593. There is no harm in changing one's taste.

(Eng.) Variety is charming.

تخت یا تخت تابوت

594. Either the plank of a throne or of a coffin.

(Eng.) Victory or death.

تخت یا تخت

595. Either a throne or a coffin.

(Scot.) Either win the horse or tine the saddle.

تخم تاثیر صحبت اثر

596. The qualities of a tree depend on those of the seed, from which it sprung; and those of a man, on the company he keeps.

ترا باب می برم و تشنه می آرم

697. I will carry you to the water, but bring you back thirsty. i. e. *I will tantalize you.*

ترا زویرمین می زند

598. He presses down the scales.

i. e. He puts an exorbitant price on his wares.



ترازو خسیس است هر سو که زیاد است یا اندک سر فروه آورد

599. A balance is a mean instrument, since on whatever side it finds the greatest weight, on that side it hangs down its head.

Applied to any mean wretch who receiving bribes from two parties, favors that one who pays him most.

ترازو هر دو سر قلیب

600. His (or your) scales are false at both ends.

Applied to any false person.

ترازوی زهره از گرانی ستارگان نشکند

601. The balance of VENUS does not break by the weight of the stars.

According to the Persians *Turazoo* or the sign *Libre*, is one of the mansions of VENUS.

تربیت نا اهل را چون گردگان برگنبد است

602. Education bestowed on the worthless, is like putting a walnut on a dome. See No. 18 of this Sect.

ترسان دل را چه پری وجه عفریت

603. To a timid person, a fairy and a demon are equally alarming.

ترکمانی اسم جنت می شنید گفت آنجا غارت و تاراج هست

604. A Toorkman hearing the name of paradise, asked, is there any plunder or booty to be had there?

Applied to one very rapacious.

ترکي تمام شد

CC5. He has been overcome; also his stock is expended; he has got to the end of his tether, or he is completely done up.

ترمي آيد

CC6. He becomes moist. i. e. He grows angry.

تر در کوه بریان است

CC7. Leeks on a mountain are as good as roasted meat.

تسمه از پشتش می کشم

CC8. I will take a thong from his back.

i. e. Flog him well, or flea his back.

تشنه گان را نماید اندر خواب همه عالم بچشم چشمه آب

CC9. The whole world appears a fountain of water to a thirsty man in his sleep.

i. e. That which a man eagerly desires, is present to his mind night and day. See Part II. Sect. I. No. 227.

تشنه در خواب آب می بیند

610. A thirsty person sees water in his sleep.

تصنیف را مصنف نیکو کده بیان

611. The author can best explain his own composition.

تعریف زیاده بدتر از دشنام است

612. Flattery is worse than abuse.

It is to be regretted, that this saying is not more generally known.

تعظیم صاحب خانه کردن یندیه از ریش حلاج برداشتن است

613. Paying one's respects to the master of the house, is like taking cotton from the beard of a cotton-carder. i. e. *Labor in vain.*

تعظیم کارگران معاف

614. Workmen are excused from paying their respects. (As it would interrupt business.)

نف بر آسمان انداختن

615. To spit towards heaven.

i. e. To throw out calumnies on one whom they will not reach, but will recoil on the calumniator.

تقدیر چه سابق است تدبیر چه سود

616. Where is the use of taking precautions, since what has been pre-ordained must happen.

تقریم باریزه بکار نیاید

617. An old almanac is of no use.

نگانش تا نه دهی نرم نمی شود

618. He will not be softened till you jolt him well.

i. e. He will not listen to reason, till you treat him with severity.

تکبر عزازیل را خوار کرد

619. Pride ruined the fallen angel.

تکتر زیر سر گذاشته می خوابد

620. He sleeps with a saddle-cloth under his head.

i. e. He lives very hardily, or is content with little.

تکیه بر جای بزرگان ندوان زد بگزاف

621. You ought not to usurp the place of your superiors.

تلواره به تالار نمی رسد

622. A stage is not equal to a hall.

i. e. The mean are not equal to the noble, (though they may resemble them.)

تلنگی وضع است

623. He is a perfect vagabond.

تمچه باید که پرز توشه بود تمچه ناید بکار بی توشه

624. The scrip should be filled with provisions;  
and a scrip is useless to him who has no provisions.

تسخیراه بر عالم بالا

625. A bill on the next world.

(Eng.) A draft on the pump of Aldgate.

تندرستان را نباشد درد ریش

626. People in health, are unacquainted with the pain of a wound. See Part II. Section I. No.

403.

(Eng.) He jeats at scars, that never felt a wound.

تدوړ تاگرم است نان توان بست

627. You can bake bread as long as the oven is warm.

(Eng.) Make hay while the sun shines.

تدوړه آسیا بروی خود بهتده است

628. He shut up a milldam for himself.

i. e. He has reserved a treasure for his own proper use; or has secured an interest in a powerful patron.

تنها بدیش قاضی روی راضی آئی

629. If you go alone to the judge, (Qazce,) you will return well pleased.

(Eng.) One tale is good till another is told.

تذیل پای میخ است

630. He is a lazy fellow, who sits at the foot of the date tree.

Applied to one very inactive, who instead of climbing to pluck the fruit, he sits at the foot of the tree with his mouth open to receive such as fall of themselves.

تواضع دوسر دارد

631. Condescension has two heads. i. e. Condescension must be mutual.

تواضع ز گردن نوازان نگو است

632. Condescension from the great is a virtue.

تواضع کم کن و بر مبلغ افزا

633. Less respect if you please and more money.

توبه برای شکستن است

631. Repentance is only made for the purpose of being broken.

(Eng.) Promises are like pie-crust, which are made to be broken.

توبه فرمایان چرا خود توبه کمتر می کنند

635. Those who desire others to repent, why don't they repent themselves.

تو یاک باش و مدارای برادر از کس باک

636. Do you O brother, continue pure and don't fear any body.

تو دان و یاری

637. You know and your business knows.

i. e. I know nothing about it.

تودستی استاد می کند

638. He assists the master; or is so far advanced in his studies, that he takes part of the master's labour on himself.

توشه در شکم به که بر پشت

639. Provisions are better in the belly, than on the back.

i. e. It is better to enjoy one's fortune, than to hoard it up.

تو کار زمین را نگو ساختی که بر آسمان نیز پرداختی

640. You have performed the business of this world so well, that you are now engaged in the business of heaven.

Said to one who has failed in any easy affair and wishes at the same time to engage in some arduous undertaking.

تو کل نر برد اندیشه ماده

641. Trust in God is the male, worldly cares the female.

i. e. The former is superior to the latter.

تو که این قدر از خواب محظوظی چرا نمی میری

642. You who are so fond of sleep why dont you die at once?

تو لک است

643. He is very prudent.

تو مراد دل ده و دلیری بین

رو به خویش خوان و شیرینی بین

644. Encourage me and then behold my bravery, call me your own fox, and then you will see me perform the exploits of a lion.

تو میداننی لوطی است

645. He is a perfect vagabond.

تو بگری بدل است نه بمال

646. Opulence depends on a generous heart, not upon wealth.

نوی دل رواست

647. He enters the heart.

i. e. He is very insinuating.

لهی دست رو صیاد

648. The indigent are despised, or held in no estimation.

تیر آخر بجگر کافر

649. The last arrow to the infidel's heart.

i. e. The last attempt is generally the most violent and desperate.

تیر چرخ را کمان چرخ باید

650. The arrow of the heavens, requires the bow of the heavens (to shoot it.)

تیر چون تر شده کمان گردد

651. When an arrow gets wet, it becomes like a bow.

i. e. Misfortune makes a proud man bend.

تیر موش پای خود را به هوا می کند که آسمان بالایش نیفتد

652. The titmouse holds up its feet, that the sky may not fall upon it.

Applied to a weak person, who attempts to contend with one much stronger.

تیر بیکه از کمان جسته باز نمی گردد

653. The arrow once shot, returns, not to the bow.

i. e. That which is past, cannot be recalled.



تیشه را با تراش کار است خراہ عود پیش آید خواہ چوب

654. It is the business of the axe to cut all that comes before it, whether it be lignum aloes or common timber.

i. e. It is the duty of a servant to obey whatever orders his master gives.

تخ کج را نیام کج باشد

655. A curved sword must have a curved scabbard.

تیماج از پرست شتر نمی شود

656. Chamois leather is not made of a camel's hide.

i. e. A good work cannot be expected from a bad man. (Eng.) You cannot make a silk purse of a sow's ear.

ثابت شدن بدست قاضی است

657. The proving of a thing, is in the hands of the judge. i. e. He may do as he chuses.

ثابت قدم بگفت کسی بد نمی شود

658. A resolute person is not to be diverted from his purpose by the advice of any one.

ثانی ثنین عوج بن عقی است

659. He is the fellow of Q. Qj, the son of Q. Onuq.

i. e. He is a perfect giant. For an account of this giant, see MARRACC, in Alcor. p. 231.

ثانی از اول هم بد

660. The second is even worse than the first.

ثوب خواهی نکر ثنی کن

661. If you wish for future reward, act virtuously.

ثواب راه بخانه صاحب خود می برد

662. The reward of a virtuous action goes to the house of its performer.

جامه باندازه تن باید برید ( یا درخت )

663. You ought to cut (or sew) your robe, according to the size of your body. See No. 378.

It signifies, that one should expend according to his means.

جامه ندارم دامن از کجا آرم

664. Where shall I get a skirt, who have no robe?

جامه نیکنامی می باید برید

665. You must cut out for yourself the garments of reputation.

i. e. Strive to maintain a good character.

جانا سخن از زبان من میگوید

666. O my dear! you speak with my tongue;  
*i. e. You say what I intended to have said myself.*

It is used both upon occasions of praise and reproach.

جان گرو جامه گرو

667. My soul is in pawn and also my robe.

جان بمان ده

668. One who gives his life (or soul) for bread.

A miser, or very avaricious person.

جان داده ام که گشته میسر وصال دوست

669. I gave up my life, then I met with my friend.

It means that one has obtained his desires, after having paid dearly for them.

جان به زرا بیل نمی دهد

670. He won't give his life to the angel of death.

Applied to a great miser. See No. 203, and Part II. Sect. I. No. 633.

جادل ملبس استری است ز بر جبه

671. An ignorant man gaily attired, is like a camel with a gown on.

i. e. It does not become him.

جای تنگ است مردمان بسیار

672. The place is small and the people many.

جایی که حمدین علیه السلام تشنه به یزد اکر بریزد باران لعنت  
بارد جای آن دارد

673. If where HOSUEN (on whom be peace) died of thirst, it should rain curses upon YUZEED, it would be right.

جایی که شاهین چنگ زند پای کبک برقص برنخیزد

674. Where the falcon strikes his talons, there the partridge cannot get up to dance.

جایی که عقاب پر بریزد از پشه لاری چه خیزد

675. Where the eagle cannot fly, what can be expected from a poor guat.

جائی بندشیں کہ بر نخبزی

676. Sit in such a place, as you may not be required to get up again. See No. 303.

i. e. Do not exceed the bounds prescribed by your situation.

جای گل گل بش و جایی خار خار

677. In the place of roses do you be a rose, and the where there are thorns do you be a thorn.

It means, treat people as they treat you. See No. 690.

جای خر بستن تو اینجا نیست

678. This is not the place for tying your ass.

i. e. You are desired to quit this place.

جای خود را گرم کرد

679. He has established himself in his situation securely.

جگر جگر است و دیگر دیگر

680. A relation is always a relation and stranger a stranger.

جل بر گاو بست

681. He tied a housing on the cow. i. e. *He prepared for the journey.*

Applied to any business, which can be performed without being under an obligation to any one.

جنس از جنس مذ ذی نیست

682. Animals of the same genus, do not annoy each other.

(Eng.) Birds of a feather flock together.

جنسیت علت ضم است

683. Being of the same genus, is a sufficient reason for union.

جنگت دوسر دارد

684. A battle must be mutual; or in war there are two chances.

i. e. Either victory or defeat.

جنگ زرگری می کنند

685. He wages a goldsmith's war.

i. e. He pretends to fight in order to favor his own designs.

جواب است ای برادر این نه جنگ است

686. Recollect that this is a reply, O brother, not a war.

Said to one, who is over-bearing in his conversation.

جواب دیگر سوال دیگر

687. Cross purposes.

(Eng.) You talk of chalk, and I of cheese.

جواب جاهلان باشد خمرشی

688. Silence is the best reply for the ignorant.

i. e. The best reply to an ignorant man's question is silence.

جور استاد به زمهر پدر

689. The severity of the teacher is better, than the fondness of the father.

(Eng.) Spare the rod and spoil the child.

جواب ترکی ترکی

690. The reply to a *Turkish* question, should be in *Turkish*.

i. e. A rude question merits a rude answer. To give one a Rowland for his Oliver. See No. 677 of this Section.

جو پای کتل سړه زده د

691. Barley at the foot of the pass is unprofitable.

i. e. It is too late when about to mount a steep ascent to feed a horse, whose strength has been wasted by previous low diet. Preparations for any enterprise must be made in proper time. *Katul* in *Turkish* is a steep ascent.

جوز بشکن و طالع بد بین

692. Break the walnut, and try your fortune.

It means, that one ought to exert himself and await the result.

جوال خود را مکشا تا کسی کاه دزان نه طپاند

693. Do not open your sack, lest some one stuff it with straw.

i. e. Take care of your goods or affairs.

جوال دوز هم از اهل بخیه است

694. A sack-maker is also a taylor.

Applied to one, who with very little skill in any art or science pretends to be an adept. See Part I. Sect. I. No. 48.

جو فروش گندم نما

695. He shows wheat, but sells barley.

Applied to any cheat.

جوهری کہ آب مروارید در چشمش فروہ آمدہ باشد مروارید  
را کی بیند

696. When the water of the pearl, (i. e. the *Gulla Serena*,) has descended into the eye of the jeweller, how can he behold the pearls.

جوز ہندی را از درمنہ ترکی باز نمی شناسد

697. He cannot distinguish cocoanut from worm-wood.

(Eng.) He cannot tell a B from a bull's foot,

جویندہ یا بندہ

698. He who seeks will find.

جری طالع ز خرواری ہنربہ

699. A grain of good luck, is better than an ass-load of skill.

جہان دیدہ بسیار گوید دروغ

700. A man who has seen the world, tells many lies.

(Scot.) A travelled man has leave to lie. (Eng.) Old men and travellers lie by authority.

جہد نماتا کہ بجائی رمی درد بکش تا بدوائی رمی

701. Exert yourself, that you may succeed, suffer pain, in order to have a remedy.

چاره نیست در این واقعہ التسلیم

702. There is nothing for it now, but resignation.

Spoken upon the death of a friend, &c. (*Eng.*) What can't be cured must be endured.

چاه کن را چاه در پیش

703. A pit is in the way of him that digs one ;  
or one who digs a pit for another falls into it  
himself.

چاه کن همیشه در چاه است

704. A pit-digger is always in a pit.

چاه بدژن از زندان ضحاک کم نیست

705. The well of *Bezhan* is not inferior to *Zuhak's*  
prison.

Said when one has met with a second misfortune, which is at least equal to the first that befel him; and also when the misfortune which has happened to one person is equal to that which had occurred to another.

چپو انداخته است

706. He has committed violence or injustice.

*Chupuo*, signifies the royal army's proceeding to plunder any place,

چرا کاری کند عاقل که باز آید بشیمانی

707. Why should a wise man do that, which brings  
repentance in its train.

چراغ وقت مردن خانه روشن می کند

708. A lamp at the time it is going out, enlightens  
the house. (*This is often said of a dying person.*)



چراغ روشن مراد حاصل

709. The lamp is lighted and enjoyment is at hand.

Alludes 1. To the practice of lighting lamps at the shrines of holy men, from which religious act the votaries expect the accomplishment of their wishes. 2. To the practice of the *Fugders*, called *Nugshbunde*, who go about begging with a lamp in their hands, whence the alms given to him is called *Chiragh*, or *Chiraghee*, as much as to say, "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." 3. To the habits of libertines, thieves and others, who look to the night, when lamps are lighted, as the favorable season for obtaining their wishes.

چراغ مفلسان نوری ندارد

710. The lamp of the poor gives no light.

چراغ مقبلان هرگز نمیرد

711. The lamp of the fortunate never goes out.

چراغ مرده کجا شمع آفتاب کجا

712. What comparison is there between the lamp which has burnt out and the sun?

It is used in comparing small things with great.

چراغ کسی تا صبح نه سوزد

713. No one's lamp burns till morning. *i. e.* One's good fortune does not always last.

چراغ را ندان دید جز بنور چراغ

714. You cannot see the lamp, except by the light of it.

چربی از سنگ بر نمی آید

715. Fat does not come from a stone.

Said of a miser, who is often called *Sungdil*, (*i. e.* stone-hearted) hard-hearted.

چرم جیر

716. Elastic leather.

1. Applied to one, who babbles continually, without allowing others an opportunity of speaking. 2d. Said of one of a mild disposition.

چرتش برده است

717. Yawning or slumbering, has seized him.

i. e. He is idle or indolent and inactive in business.

چرم گاوبدندان می‌جاود

718. He chews a bullock's hide with his teeth.

i. e. He eats very slowly.

چربی زوی حوض می‌گیرد

719. He collects the grease that swims on the bath.

Applied to a great miser. (Eng.) A skin-flint.

چشم فلک در میان سراسر است

720. The eyes of the heaven are in the middle of its head.

چشم مور و پای مار و نان ملا را که دید

721. Who ever beheld the eyes of an ant, the feet of a snake, or the bread of a Moolla, (i. e. a Moollumudan teacher.)

چشم دریده است

722. He is an impudent fellow.

چشم در راه دارد

723. He places his eyes on the road.

i. e. He expects some person or thing.

چشم بد دور

724. Let evil eyes be averted.

When a native wishes to praise any thing belonging to another, he will generally preface it with some such sentence as the above.

چشم گر بینا بود هر روز محشر است

725. If a man were wise, he would look upon every day as the day of the resurrection.

چشم از روی دوستان روشن شود نه از باغ و بوستان

726. One's eyes are more delighted by seeing the faces of his friends, than by beholding a garden or a parterre.

چشم دوستان روشن

727. May the eyes of my friends be enlightened.

i. e. May they continue happy.

چشم را گل بدتر از خار است

728. A flower is worse for the eyes than a thorn.

Here is a play upon the word گل which altho' it will be thought to signify a flower, as opposed to خار a thorn, has a different meaning, viz. the ALBUGO.

چفت دروازه بخیلان را نکشاید کسی بغیر تبر

729. None can open the latch of a miser's door without an axe.

چنبدر کاشتم ز روت برآمد

730. I planted beet-root, but it grew up carrot.

See 157 of this Section.

چکمه بی آب و بدن مکش

731. Do not pull off your boots, till you see the water. See No. 26.

i. e. Do not precipitate any work before the proper time.

چکش می زند

732. He strikes with a hammer.

i. e. He acts the part of an informer.

چگونم چشم آسمان کور است

733. What shall I do, since fortune is blind.

چنان نماند و چنین نیز هم نخواهد ماند

734. In that way it did not last, and in this way also it will not last.

i. e. The time is always changing.

چندین شکل برای اکل

735. All these appearances are put on for the sake of food.

Applied to a pretended devotee, to express, that his sanctity is assumed from interested motives.

چنگکش بزن

736. Punish him.

چنگ Is a hook in general, and in particular that hook with which elephants are managed.

چالشته خور بد تر از میراث خور است

737. A beggar, who has once been served and still returns daily for more, is worse than a person who lives upon the wealth which has been left him by his relations.

چو احمق در جهان باقی است مغلس در نمی ماند

738. As long as there are fools in the world, beggars will never be in want.

(Eng.) A fool and his money is soon parted.

چو از قومی یکی بیدانشی کرد نه کهه را منزات ماند نه مهرا

739. When one of a tribe commits an act of folly, there is no distinction between high and low, the whole being dishonored.

See Part II. Sect. I. No. 166.

چوب خدا صداندارد وقتی که زد هوا ندارد

740. God's club makes no noise, and when it strikes, there is no cure for the blow.

چو بر گردد فلک کجکول سازد تاج شاهی را

741. When fortune deserts a person, she converts the crown of a king into a beggar's cup.

چوب هر چند سنگین است باب فرو نرود

742. Wood although heavy, does not sink in water.

چو تیر از کمان رفت ناید بهشت

743. When the arrow has once quitted the bow, it does not come back again.

چو تبیره شود مرده را روزگار همه آن کند کش نیاید بکار

744. When misfortune overtakes a person, all his exertions are in vain.

چو جل آمد فرو ریزد پرو بال

745. When one reaches 40, he begins to go downhill.

چو شصت آمد نشست آمد بدیوار

746. When one reaches 60, he sits leaning against the wall.

چو شد زهر عادت مضرت نه بخشد

747. When a person is accustomed to poison, it won't do him any harm.

چو فردا رسد کار فردا کنم

748. When to-morrow comes, I will do what relates to it.

(Eng.) Enough for the day is the evil thereof.

چو کردی با کلوخ انداز پیکار سرخورد را بنهانی شکستی

749. When you combat with one who throws clods of earth, you break your own head through your folly.

To describe the folly of having any dispute with the mean and worthless.

چو کفر از کعبه بر خیزد کجا ماند مسلمانان

750. When infidelity springs up from the temple of Mecca, how can the Moosulman faith remain.

Applied when one of respectable character, who ought to be an example to others, is guilty of a shameful crime.

چو کار از دست رفت ندانست چه کرد

751. When the business has slipped through one's fingers, where is the use of repentance.

چو گان تواضع کرد گوی برد گوی سرسختی کرد سرزنش ها خورد

752. The club humbled himself and gained the day, the ball exalted himself and got many blows on the head.

چو ماه بهاله نشیند لیل باران است

753. When there is a halo about the moon, it is a sign of rain.

چو میدان فراخ است گوی بزن

754. When the plain is spacious, strike the ball.

i. e. Profit by an opportunity when it offers. (Eng.) Make hay while the sun shines.

چو میرد مبتلا میرد چو خیزد مبتلا خیزد

755. When he dies, he dies involved in affliction, and when he shall arise (from the dead,) he shall arise in affliction.

چون اجل آید بپای خویش به گور رود

756. When the fatal hour is come, a man walks to his own grave.

چو نام سگت بری جویی بکف گیر

چو نام شه بری قالیچه انداز

757. When you speak of a dog, take a stick in your hand; when of a king spread a carpet.

چو نرمی کنی خصم گردد دلیر

758. When you become slack, the enemy becomes bold.

چون قضا آید طبیب ابله شود

759. When fate arrives, the physician is a fool.

چون معانی جمع گردد شاعری آسان بود

760. It is easy to write poetry, when you have fixed upon the subject.

It is used to express that when the materials for any work are once collected, it may easily be completed.

چون دم برداشتم ماده برآمد

761. When I lifted up the tail, I found it was a female.

To express that a person on whom one has relied much, and who has made great professions of friendship, has, when put to the proof, entirely disappointed those expectations.



چون از گلو فرورفت چه حلوا چه زهر

762. When it (food) has once gone down the throat,  
it signifies little, whether it be sweet or bitter.

This saying is often used by a miser, in reply to a person, who inquires the cause of his not living in better style; or is said by a miser, as a consolation to himself for his uncomfortable mode of living.

چون برجیس را روز بد آید در کشت عطارد خورشه چپند

763. When misfortune overtakes (the planet)  
JUPITER, he becomes a gleaner in the field of  
MERCURY.

چون سنگت را معرفت باشد زر پدش او سر فرو آرد

764. When the gem is known, then gold acknowledges its inferiority.

چون کارزد دست رفت فریاد چه سود

765. Where is the use of complaint, when you have  
lost the business.

چون گوش روزه دار بر الله اکبر است

766. As the ear of one who fasts, anxiously expects  
the call to prayer.

A simile, descriptive of anxious expectation. The fast of *Ramzan* lasts from morning till sun-set, which time is announced by the call to evening prayer,—*ULLAHOO UKBUR*, (or God is great,) when eating is permitted.

چون نباشد

767. Why should it not be so?

See No. 777.

چون و چرا در میان شان نیست

768. The greatest concord subsists between them.  
(*Lit.* There is no why nor wherefore among them).

چه آب بیارند و چه صبر بشکنند

769. Those who bring water and those who break the pitcher, are treated alike.

Spoken of one, who does not discriminate between those, who serve him well or ill. See Part II. Sec. I. No. 484.

چهار بار چهار روز آزمایند و دو بار دو روز

770. Give a quadruped four days trial and biped two.

چه باک از موج بحران را که باشد نوح کشتیدان

771. What fear need he have of the waves of the sea, who has NOAH for his pilot.

چه تلبیت و چه دغرمایچ

772. What is *Tuleet*, and what is *Dooghurmach*?  
*Tuleet* in *Persian* and *Dooghurmach* in *Turkish*, signify a mess made of broken bread and milk, either sweet or sour.

It is said that a *Persian* and a *Turk* travelling together, having got some sour milk, one insisted on making *Tuleet*, and the other *Dooghurmach*, till they had nearly quarrelled, when a third person came up, who explained that they both meant the same thing. The phrase is applied to a dispute about words, both parties being agreed on essentials.

چه توان کرد مردمان اینند با همین مردمان بیداید ساخت

773. Since these creatures are called men, there is no remedy, we must put up with them such as they are.

چه خوش باشد که بعد از انتظاری بامیدی رسد امیدواری

774. How agreeable is it for a person who has been kept long in expectation, at length to succeed according to his wishes.

چه خوش بود که بر آید بیک کرشمه دوکار

775. What a happy thing it would be, if we could perform two things at one glance. See Part II. Sect. I. No. 143.

چه خوش گفته است سعدی در زلیخا

الا یا ایها الساقی ادرکاساً و ناولها

776. How excellent is the observation of Suudee in his *Zuleekha*, (*a work composed by JAMEE:*) "Take care O cup-bearer to push round the bottle, (*lit. the cup*) and make us drink." (*These words are not to be found in the Zuleekha, but in Deewan of Hafiz.*)

The above lines are applied to mere pretenders, and also to those who are guilty of inconsistent false representations.

چه خوش چرا زبا شد

777. How excellent, why should it not be so?

When a boaster talks of what he has done or what he shall do, another ironically replies in the words of the proverb. See No. 767.

چه علي خواجه و چه خواجه علي

778. There is no difference between Ulee Khwaju and Khwaju Ulee.

(Eng.) *There is six of the one and half dozen of the other.* See No. 772.

چه گویم که ناگفتنم بهتر است

زبان در دهان پاسبان مرا است

779. What shall I say? I had better be silent, as the tongue is the guard of the head.

چه مردی بود کز زنی کم بود

780. What kind of a man is he, who is inferior to a woman?

چه نسبت خاک را با عالم پاک

781. What connexion is there between earth and the world of purity?

A reply to one, who compares any person or thing to one greatly superior or inferior.

چیزی بده درویش را چیزی مگو درویش را

782. Give something to a *Durvesh*, but say nothing to him. i. e. Let him do as he pleases.

چیز بکه نیابی مجو

783. Do not search for what is not to be found.

چین ابرو نمی توانست دید

784. No one can behold a frown. i. e. Bear with a frown.

چینی شکسته صدا نمی کند

785. A broken cup makes no noise.

حاجت مشاطه نیست روی دلا رام را

786. The face of a beloved mistress, requires not the art of the tire-woman.

*The same sentiment is elegantly expressed in the following lines by Sir WILLIAM JONES.*

" In vain with love our bosoms glow;  
" Can all our tears, can all our sighs  
" New lustre to those charms impart?  
" Can cheeks where living roses blow,  
" Where nature spreads her richest dyes,  
" Require the borrow'd gloss of art?"

حاجی حاجی را در مکه می بیند

787. One pilgrim sees another at *Mukku*.

*It means, that pilgrims are sure to meet at Mecca, whatever may be the case elsewhere.*

حاصل تحصیل ما تحصیل حاصل بوده است

788. The produce of our acquirements, is worth nothing.

حاکم تمام گوش می باید

789. A judge ought to be all ears.

حالا تخته بر سر استاد می زند

790. Now he strikes his master on the head with a plank. i. e. He treats him with disrespect; it also means, that he excels him.

حال خوش آمد تازه روزگار

791. Immediate flattery renews one's service or fortune.

حب وطن از ملک یا تخت سلیمان خوشتر

792. The love of one's country, is preferable to the kingdom (or throne) of SOLOMON.

حرارتش فرو نشست

793. His anger is appeased.

حرام خوردن و شلغم

794. What! shall I eat forbidden food and yet be content with turnips?

حرام زاده دیر آشنا زود رنج می باشد

795. The friendship of an ill-disposed person, is hard to acquire, and easily lost.

حرف بد بر زبان بد باشد

796. A bad word is always on the tongue of a bad man; but should the word زبان be read without the Izafut, it will be translated thus: *A bad word does not suit the tongue.*

حرف حق بر زبان شود جاری

797. The word of truth flows from the tongue.

It means, that whatever precautions are taken to conceal the truth, that at last it will come out.

حرف را پوست کفده باید گفت

798. A man ought to speak his mind without reserve.

حریص محروم می باشد

799. The covetous man is always in want, (or always disappointed.)

حریف باخته با خود همیشه در جنگ است

800. A person who has lost at play, is always at war with himself.

حریف حریف خود را می داند

801. One rival knows another. See No. 470 of Part I. Section I.

حریف حریف را می شناسد

802. Enemies mutually know one another. See Part I. Sect. I. No. 470.

حساب دوستان در دل

803. Accounts between friends, are kept in their hearts.

i. e. Friends keep no account of what they give to each other.

حسن چون بی پرد شد ز بهار کرد او مگرد

804. When beauty is without shame, don't pursue it.

حسن خدا داد را حاجت مشاطه نیست

805. A person who is naturally beautiful, requires not the aid of the tire-woman. See No. 786.  
(Eng.) When unadorned, adorned the most.

حشر غلامان علی با علی حشر غلامان عمر با عمر

806. The resurrection of the followers of Ulee will be with Ulee, and those of OOmur with OOmur.

حق بر زبان جاری

807. Truth flows from the tongue.  
See No. 797.

حق خرد خواستن کم از گدائی نیست

808. To ask one's right (of you) is nothing better than begging.

Addressed to one, who withholds a just claim and adds insult to injury, by treating the claimant with contempt.

حق بحق دار میرسد

809. The lawful owner gets his rights, in the end.

حق نمک نگاه باید داشت

810. Gratitude is an indispensable duty.



حکایت از مثل بیهوش شود

811. A story by means of a simile becomes incomparable.

There is a play upon the word **مثل** which cannot be retained in the translation.

حکمت بلتزمان آموختن

812. To teach Æsop wisdom.

(Eng.) To teach one's grand-mother to suck eggs.

حکم حاکم مرگ مفاجات

813. The orders of a ruler are like a sudden death.

It means, that they must be instantly obeyed, there being no remedy against them.

حلوا بکسی مده که محبت نکشیده

حلوا بکسی ده که محبت نکشیده

814. Don't give sweetmeats to a person who has not laboured for them; and give sweetmeats to him who has not tasted of love.

حلوا خوردن را روی باید

815. A mouth is required even for eating sweetmeat.

To express, that a person is unfit for the employment he has undertaken, though an easy one.

حلوا کندن دهن نسازد شیرین

816. Repeating the word **حلوا** (or sweetmeats) does not make the mouth sweet.

حلواي بي درد

817. Sweetmeats without smoke.

Spoken of any thing without defect.

حوران بهشتي را دوزخ بود اعراف  
اردو زخيان پرس که اعراف بهشت است

818. To the nymphs of paradise, purgatory would be hell, and ask the inhabitants of hell, if purgatory to them would not be paradise.

جيف دانا مردن و اندوس نادان زيستن

819. What a pity that a wise man should die and an ignorant one live.

حيله جورا بهانه بسيار است

820. A lazy man has many excuses.

خاطر دلبز عزيز و برگ گل نازک تر است

821. The gratification of my beloved is dear to me, and the leaf of the rose is very delicate.

Spoken by a person, who is so situated that he cannot oblige one friend without offending another, who is equally dear to him.

خاک از توده کلان بردار

822. Take up earth from a large hillock. *i. e.* If you have occasion to ask favors, ask them from the great and generous.

خاک بر فرق بی گهی بادا

823. A plague on want of friends !

خاک در عزیزان آسایش دیده مشتاقان است

824. Even the dust lying at the door of friends is pleasing to the eyes of those who wish to visit them.

خاکش از خونسش بهتر

825. His ashes are better than his blood.

خاک شو پیش از آن که خاک شوی

826. Become dust (i. e. be humble) before thou art reduced to dust (i. e. diest.)

خاک تل از عبیر معزولی به

827. The dust of employment is preferable to the Ubeer (or fragrant powder) of dismissal.

خاک غربیل را نشاید وخشت آسیا را

828. Earth is not fit to be put into a sieve, or bricks to be ground in a mill.

خالو خرت بچند

829. Oh uncle ! what is the price of thy ass ?

It is spoken by a person who is found fault with by another without sufficient cause, as much as to say, I gave you not the least provocation for what you have done.

خالو خری را شناخت

830. My uncle has scraped acquaintance with an ass.

Spoken of one who has formed an intimacy with a worthless, or foolish person.

خالي دصفت روصياده

831. A poor man is despicable, (in the eyes of the world).

خالي کن و پرکن که دين مي بايد

832. Empty (your own stores) and fill (or satisfy the desires of others), for this alone remains (or is permanent wealth.)

*An exhortation to acts of beneficence and charity.*

خاموشي زبان سوسن غماز آزاد گي اوست

833. Silence of the tongue of the *Sosun* is the tell-tale of it's freedom.

There are four kinds of the *Sosun* or lily; the white kind is called *Sosun azad*. i. e. *The free lily*, having ten division in the flower each resembling a tongue.

خاموشي علامت رضا است

834. Silence is a mark of consent.

(*Eng.*) Silence gives consent.

خانه پر شیشه را سنگي بس است

835. One stone is enough to destroy a house, which is made of glass.

خانه تذك و روزي فراخ

836. The house though small, contains a great deal of provision.

خانه جدا اگور جدا

837. People ought to have separate houses, as they have separate graves.

خانه خالی دیو میگیرد

838. Demons take possession of an empty house.

خانه خواجه گردگان بسیار

839. There are many walnuts in the gentlemen's house. i. e. What the better will you be of that.

خانه درویش را شمعی به از مهتاب نیست

840. The moon is the best light that a poor man can have in his house.

خانه دوستان برروب و در دشمنان مکروب

841. Sweep the houses of your friends, but knock not at the doors of your enemies.

خانه مروت خراب

842. The house of the generous is soon ruined. i. e. A generous man always suffers, or is ill used by the world.

خانه ویران می شود چون طفل گردد خانه دار

843. A family goes to destruction, when a boy becomes the head of it.

خانی در خانه رانی در بازار

844. Some people (Moosulmans now-a-days,) are called *Khans* or lords at home, and others (*Hindoos*,) are styled *Rae's* or princes in the market.

خبر آورده است

845. He has brought us news.

Spoken ironically of one who utters something in a company totally irrelevant or idle, or communicates as news, something, which was well known to every body.

(Scot.) Piper's news.

خبر حضرت لله معتبر

846. What your honor says, is all perfectly true.

This is also often used ironically.

خدا با خلق و خلق با خدا

847. God is with the people, and the people with God.

(Lat). Vox populi vox Dei. See Part. II. Sect. I. No. 320, and 559.

خدا خرا دید شاخس نداده

848. When God beheld the ass, he gave it no horns.

خدا آدیکه بالا و پست آفرید

زیر دست هر دست و پست آفرید

849. God who hath created the heavens and the earth, hath also created one more powerful than another.

خدا داري چه غم داري

850. If you have God as your protector what affliction have you ?

خدا بيكه دندان دهد نان دهد

851. God who gives teeth also gives bread.

خدا را ندیده اند بعقل شناخته اند

852. No one hath seen God, yet we know his existence by reason. See Part. II. Sect. I. No. 544.

خدا که می دهد نمی پرسد که کیستی

853. When God gives to any one, he never asks who art thou.

خدا گیر شری و روستا گیر نه شوی

854. Place yourself under the protection, of God, and not that of a clown.

To describe the barbarity and unforgiving disposition of those people.

خدا میدهد اند خدا میدهد

855. God gives and makes others to give.

A reply made to one, who is always reproaching another with the favors he has conferred on him.

خدا ندهد سلیمان کی دهد

856. If God won't give, how can SOLOMON give.

خدائی جهان را جهان تنگ نیست  
کمیت مرا نیز پا لذت نیست

857. The kingdom is extensive and my horse is not lame in the feet.

This is supposed to be spoken by one, who has been discharged from some employment; meaning, that he shall be at no loss for service elsewhere.

خراگر جل اطلس بوشد خراست

858. Should an ass put on a satin cover, still he is an ass.

(Eng.) An ass is, but an ass, tho' laden with gold.

خران را کسی در عروسی نخواند  
مگر آن زمان کاب و هیزم نماند

859. No one has any occasion for asses at a marriage, except when there is a want of water and firewood.

خرا بکرایه گیرد از مفت برآ

860. Hire an ass and free yourself from an obligation.

خرا پبله ور است نه سلامتی خرد می خواهد نه  
خیر صا حبش

861. He is a pedlar's ass, he neither seeks his own safety nor his master's advantage.

Applied to a faithless, good for nothing servant, who wastes his master's substance. The pedlar's ass being fatigued with his burden, throws himself carelessly down any where, without considering what injury either himself or his load may sustain.



خر بار بر به از شیر مردم در

862. An ass that carries burthens, is better than a tiger that tears men to pieces.

(Eng.) An ass that carries a load, is better than a lion that devours men.

خر بسته بهتر اگر چه دزد آشنا باشد

863. It is safer to keep your ass tied up, altho' the thief should be your friend.

خر بوزه بخور ترا بفالیز چه کار

864. Eat the musk-melons! what have you to do with the field where they grow? i. e. *Take what I give you and ask no questions.*

It means, that we should enjoy the good things that are offered to us, without puzzling ourselves with unnecessary enquiries, regarding whence they were obtained. See Part II. Sect. I. No. 78.

خر بوزه شیرین کم سختی نگران

865. When the musk-melons are sweet, it is unfortunate for the servants. (*For then the master eats them all himself.*)

خر بوزه شیرین نصیب شغال است

866. The sweet musk-melons fall to the lot of the jackal. i. e. *The undeserving are generally the most fortunate.*

خر چه داند بهای قند و نبات

867. What does an ass know about the price of loaf-sugar and sugar-candy?

خر را با پوڊينه چه کار

868. What has an ass to do with mint? i. e. *An honorable office loses its respectability, if conferred on an unworthy man.*

خر را خدا شاخ نمیدهد

869. God gives no horns to the ass.

خرسن را تگت آهر

870. Can the bear acquire the gait of the deer?

خرمن در کوه بوعلی صدینا است

871. A bear is Avicenna in the mountain.

*That is, a very ignorant person passes for wise among those, who have less knowledge than himself. See Part II. Section I. No. 450.*

خر عیسی اگر به مکه رود چون بیاید هنوز خر باشد

872. Let the ass (even) of JESUS, go to Mecca, when he returns he will be still an ass.

*That is, no society or place will change a man's nature.*

*(Eng.) Jack will never make a gentleman.*

*(Lat.) Ex quovis ligno non fit Mercurius.*

خر عیسی با آسمان نرود

873. The ass of JESUS does not go to heaven.

خر که جو دید گاه نمی خورد

874. When the ass sees barley, he does not eat hay.

*Applied to a person, who won't take one thing, when he can get a better.*

*(Eng.) Sworn at Highgate.*

خرگوش و دم بریده را نمی خرند

875. People don't purchase an ass, with his ears and tail cut off.

i. e. No one willingly buys any thing that is defective.

خر ما را پوست به از مغر

876. The skin of the date, is better than the kernel.

Applied, when that which ought to be good, proves bad, and what generally is bad, happens to be good.

خروس بی محل یا خروس بی هنگام است

877. A cock (crowing) out of time; (which is esteemed very unlucky.)

Said of one, who speaks out of season.

خر همان خراسست یا لانش بدل شده است

878. This is the self-same ass, only the pack-saddle has been changed.

Applied to an upstart, who plumes himself on his newly acquired wealth.  
See Part I. Sect. I. No. 151.

خریکه از خری بماند هم و گوشش می برند

879. When an ass quits his asinine qualities, his ears and tail are cut off. i. e. *It is improper to act contrary to one's nature, or quit one's own sphere.*

It may also be translated thus; when an ass is not able to keep up with others, they cut off his tail and ears, as a mark of his being unfit for further service. It is in this case applied to a person, who is unable to perform the duty assigned to him, as well as his fellows.

خري نیفتاده خبیکی ندرید

880. No ass has fallen down, nor has any bag burst.

Said to a person, who is desirous of obtaining something gratis; as much as to say, there is no picking for you here.

خسر قرصاتی شرعیست

881. A father-in-law, is a lawful pimp. i. e. *He gives away his daughter in marriage to another man.*

خضم چون بگفت دهد هیچ مگو

882. When the enemy retreats, say nothing. i. e. *Let him alone.*

خضم خضم خود را میشناسد

883. One enemy knows another. See Part I. Sect. I, No. 434 and 470.

خفته را خفته کی کند بیدار

884. How can a man who is asleep himself, awaken another who is also asleep. See Part I. Sect. I, No. 205.

خلاف رای سلطان رای جستن

بخون خویش باشد دست شستن

885. To strive to think differently from the king, is to wash the hands in one's own blood.

خلعت غفران کناه را بپوشد

886. The robe of (divine) forgiveness, covers (all) crimes.

خلق خدا ملک خدا

887. We are God's creatures, and the world belongs to God alone.

خلوت از اغیار باید فی زیار

888. You ought to retire from strangers, not from your friends.

خموشی بهتر

889. Silence is good. See Part II. Sect. I. No. 72I.

خنده مردم ارشادی باشد و خنده بوزنه از غم

890. Men laugh from pleasure, and monkies from pain.

This saying is used when two opposite causes produce the same effect.

خنده کل کریمه کلاب بار آرد

891. The laughing (i. e. the blowing) of the rose, produces as fruit, the tears of rose water.

خواب یک خواب است و باشد مختلف تعبیرها

892. The dream is the same, but its interpretations are various.

خواب آسایش جان داست

893. Sleep is the repose of the soul.

خواب چهار پهلو موکند

894. He sleeps on his back.

1. Said of one, who has gorged himself, 2. Or of one who has slept a long time without being disturbed.

خواب خرگوش میکند

895. 1. He sleeps like a hare, i. e. *he is negligent.*

2. He pretends to be asleep.

خواجه آنست که باشد عم خدمتگارش

896. He is a proper master, who has a feeling for his servants.

خواجه چون زر دید خندید

897. When the gentleman beheld the gold, he laughed.

Spoken of one whom nothing but money can put in good humour.

خواجه داند بهای شاخ نبات

898. KHWAJU (HAFIZ) knows the value of SHAHHI NUBAT (his mistress).

It means that he only estimates the worth of a thing, who has occasion for it.

خواجه سزا اگر ولی است مادر بخطا

899. If a eunuch were (like) a saint, still he is a wicked fellow.

خواست خدا را چاره نیست

900. There is no help against the will of God.

i. e. It is vain to strive against fate.

خوبه شند که بیل نبود.

901. It is fortunate that it is not the spade (itself.)!

In former times it is related that the son of the Qasee of Isfahan, being displeased with his father left his home; it so happened that his way lay through a certain garden, where he spent the night upon its borders; in the morning, for the purpose of bathing he entered the stream that passed by the garden. The gardener, who was engaged in watering the garden, perceiving that the supply of water was cut off, in consequence of the youth having broken down the mound, that caused the water to flow into the garden, got into a great rage, and seizing the handle of a spade, he came out of the garden, when he beheld the youngman bathing in the rivulet, and whose head was still under water; he immediately struck him such a blow on the head as made him cry out with pain, when raising his head above the water, and beholding the gardener with only the handle of the spade, he instantly exclaimed, in words of the Proverb.

[Mirza Roohollah.]

خواب نه کشیدن یک عیب و کشیدن صد عیب

902. Not to entertain, subjects a person to a single reproach, but entertaining, to a hundred.

خود نصیحت و دیگرانرا نصیحت

903. He is infamous himself, and (still) he gives advice to others!

And of a person who has more need of advice himself than of giving it to others.

خود بین و خود آرا ز هنر محروم است

همچو طاووس که پرزینت و کم پرواز است

904. He that is self conceited and fond of dress, is destitute of valuable qualities, like the peacock that is very beautiful, but cannot fly far.

خود غلط انشا غلط املا غلط

905. He is wrong himself, his composition is wrong, his orthography is wrong. i. e. *He is wrong in whatever he undertakes.*

خود کاشته ام

906. I have sown it myself. i. e. *I am the cause of my own suffering.*

خود کرده را درمان نداشت

خود کرده را چه درمان

907. There is no remedy for the mischief that a man brings on himself.

خود کشته و خود تعزیه میداری

908. What, do you mourn for him, whom you yourself have murdered?

خود بکشد جان من برهان ناهانی بود

909. Self-conceit, oh my dear! is a proof of ignorance.



خود پسند پسند خلق نیست

910. A self-approving person is not approved of by the world.

خورجین پر بار دارد

911. His saddle-bags are well filled.

Applied to one who is well provided, or rich; and in particular to one who has received a rich portion with his wife.

خورده نه برده نا حق درد کرده

912. He has neither eaten any thing (which might cause indigestion) nor lifted a load, (which might strain his back) and yet has a pain in his kidneys.

Applied to one who suffers misfortune or persecution without guilt.

خورده همان به که به تنها خوری

وای بران خورده که تنها خوری

913. That food is good which thou eatest in company with others; alas! what miserable food is that which thou eatest by thyself.

خورشید روی همه سیاه کند و روی ماه مسجود

914. The sun makes the face of every one black, but makes the face of the moon white.

Said of a tyrant who does much harm and little good.

خوشامد کردی خوش آمدی

915. If you flatter, you are welcome.

خوشامد هر گرا گفتی خوش آمد

916. Flattery is acceptable to all.

خوشامد گر همیشه تازه رومیباشد

917. The flatterer is always prosperous.

خوش حال کسانیکه بهر حال خوش اند

918. Happy are they, who, in every situation are contented.

خوش حال کسی که یار از او یاد کند

919. Happy is he, whom the object of his affection recollects.

خوشحال کعبی که خر ندارد

از کاه و جوش خبر ندارد

920. Happy is he who has no ass; as he has no cares about its hay and barley. See No. 166 of this Section.

خوش خو خویش بیگانگان است و بد خو بیگانه خویشان

921. People of a good disposition, become friends to strangers, and those of a bad, are strangers to their friends.

خوش سخن باش تا امان یابی

922. Be mild in your conversation that you may remain safe.

خوش عیش کسیکه زن ندارد

923. He is a happy man who is not married.

خوش وقت کسی که خرن دارد

924. He spends his time happily who has no ass.

See No. 166 of this Section.

خوشه یکسر دارد

925. A bunch (of grapes) has but one stalk.

Said to a person by way of advice; recommending him to apply all his time, or powers, to one object, as the surest way of succeeding.

خون حسن و حمین دم الا خوین نیست

926. *The blood of HUSUN and HOOSUEN is not dum-cool ukhwuen (literally the blood of two brothers, but in this place it signifies dragon's blood.)*

Applied to two things having the same name but very different qualities.

خون را بآب شویند خون را بخون نشویند

927. People wash out blood with water, not with blood.

خون نلانی مرغ قرار خون نلانی نیست

928. *The blood of one is not more red than that of another; i. e. one man's blood is as good as that of another.*

Said by way of appeasing those who are disposed to fight.

خوبی بد در طبیعتی که نشست

نرود جز بوقت مرگ از دست

929. When a bad habit has once settled upon a person, it won't leave him until he dies.

خوي بد را بهانه بسیار

930. One of a bad disposition makes many excuses.

خویشی بخوشی و سودا برضا

931. Connection depends on reciprocal inclination,  
and a bargain on mutual consent.

خویش اند که در پی شکست خویش اند

932. They are relations who are seeking the destruction of their relations; (when in fact they are seeking their own destruction, the word خویش signifies *self* as well as *kinsman*.)

خویش و قوم شمشیر بند دارند

933. His tribe and family are all armed.

i. e. He is powerfully protected.

خیار از دوبرکگی پیدا است

934. The cucumber is distinguished when it has only two little leaves. i. e. *The child discovers what the man will be.*

داد حق را قابلیت شرط نیست بلکه شرط قابلیت داد او است

935. For the gifts of God no qualifications are required, but qualifications require the gifts of God.

داشته آید بکار گرچه بود زهر مار

936. If you put by a thing it will be of use to you,  
(some time or another) should it even be the  
poison of a snake.

(Eng.) A store is no sore.

داغ بالای داغ

937. One blot upon another. i. e. *One misfor-  
tune upon another.*

دام بی دانه نباشد

938. A snare is not without a bait.

Spoken as a caution to guard one against the fair speeches of another.

دامن پاک را که با دامن آلوده بندند پاک هم یلید شود

939. When people tie a clean garment to a dirty  
one, the clean one also becomes sullied.

دامن کشان می رود

940. He or she walks gracefully.

دانا با اشاره ایرو کار کند و نادان بزخم جوگان

941. A wink is sufficient guidance for a wise man,  
but a fool requires the blow of a club.

دانشمند را دست کوتاه به از دستار دراز

942. It is better for a wise man to have a short  
arm, (i. e. *not to take bribes*) than to wear a long  
turban, (i. e. *to cut a dash.*)

There is a play on the word دست *Dust*, which cannot be expressed  
in the translation and can only be relished by a *Persian* scholar.

دانه کندم از دانه مروارید قیمتی تراست اگر وقت کرسنگی  
پیدا شود

943. A grain of wheat is more valuable than a pearl, if to be had at the time you are prest with hunger.

دایمّا یکسان نباشد کار دوران غم مخور

944. The operation of fortune is not always the same, therefore dont grieve.

دایه مهربان تر از مادر است

945. Is the nurse kinder than the mother?

در آرد طمع مرغ و ماهی به بند  
بدوزد شره و بدو دشمنند

946. Covetousness brings fowls and fish into the net, it also sews up the eyes of the wise man.

در برابر جو گوشتند صلیم  
در قفا همچو گرگ مردم خوار

947. When you are present (he is as) meek as a lamb, but when absent (he is) like the wolf, a devourer of man.

در بلا بودن به از بیم بلا

948. It is better to be actually in misfortune than to be in dread of it.

در پای تو ریزم آنچه در دست من است

949. Whatever is in my hand, I lay at your feet.

*Spoken to a friend who makes a request. As we say in English, "Whatever I have got is at your service." See No. 243 of this Section.*

در جنگ حلوا بخش نمی کنند

950. Sweetmeats are not distributed during a battle. See Part II. Section I. No. 976.

در خانه اگر کس است یک حرف بس است

951. If there be a man of sense in the house, one word will suffice.

*(Eng.) A word to the wise.*

در خانه آرد نی و در کوچه دو تنور

952. **There** is no flour in the house, (yet) there are two ovens at the outer street gate.

*Applied to an indigent man who wishes to be thought rich.*

در خانه خدا دایم باز است

953. **The** gate of the house of God is always open.

درخت کا ملی کفر آورد بار

954. **The** tree of idleness, produces the fruit of impiety.

*(Eng.) An idle person is the devil's play fellow; or idleness is the mother of vice, the step-mother to all vices.*

درختی که اکنون گرفته است جای

به نیروی مردی بر آید زبای

955. The tree that has only just taken root, may be pulled up by the strength of a man.

درختی که از و بی بکمی نرسد به بی آبی خشک به

956. The tree which does no one any good, had better die for want of water; as the words *بی* and *آبی* also signify a quince, the saying may be translated thus. *That tree from which no one can get quinces, had better die without bearing that fruit.*

درخت کرده گان با این بزرگی

درخت خربزه الله اکبر

957. If the walnut tree be so large, how enormous must the water-melon tree be!

Supposed to be spoken by one who saw the walnut tree for the first time, but had never seen water-melons growing. It is used to illustrate the folly of judging from a loose analogy.

درد را پیش درد مند بگو

958. Tell your grievances to a man of feeling.

دردا که طبیب مبرمی فرماید و این نفس حریص را شکر میباید

959. Alas, that the Doctor prescribes *میر* aloes (or patience) (either of which are bitter) and this greedy appetite of mine wants sugar.



درد بکش تا به دوا نه رسی

960. Suffer pain that you may get medicine.

i. e. Perform some service that you may be entitled to a reward.

درد را خدا بدوستان خود میدهد

961. God afflicteth those whom he loves.

درد شکم را نان جو بهانه

962. A colic is (falsely) ascribed to the eating of barley bread.

Applied when any one assigns an occasional cause for any evil, that is constant.

درد عاشق نشود به زمند و نه طبیب

963. The pains of a lover, cannot be cured by the remedies of a doctor.

دردم از یار است و درمان نیز هم

964. Both my pain and my cure proceed from my beloved.

درد سنگت خارا قطره باران اثر نکند

965. A drop of rain makes no impression on a hard stone.

It means that words make no impression on a hard hearted fellow.

در طریقت هر چه پیش سالک آید خیر اوست

966. Whatever difficulties the religious traveller meets with in his road, they are for his good.

در عفو لذت نیست که در انتقام نیست

967. There is a peculiar pleasure in pardon, which is not to be found in revenge.

در عین اختیار مرا اختیار نیست

968. In the midst of choice and I have no choice.

It means that although man is a free agent, he has no will of his own.

در غورگی مویز

969. This unripe grape has already the properties of a raisin.

Spoken of a very young person, with the understanding and gravity of age, i. e. He has an old head on young shoulders. It is also applied to a young man who assumes the manners of age, which don't become him.

در قصص انبیاء مضا حک ننگید

970. In relating the history of the Prophets, no jests should be introduced.

در که میگوید و خانه که میپرسی

971. At whose door do you knock, and whose house do you enquire for?

Said to a person who interferes in an affair, which does not concern him.

درمان بکسی رسد که درد ے دارد

972. Medicine is given to him who is sick.

در مقام تشنگی هزار مروارید بقطره آبی نیزه

973. When one is thirsty, a thousand pearls are not worth one drop of water.

در میان دریا گرد میخواهد

974. In the midst of the sea he asks for dust.

i. e. He makes an unreasonable demand.

فریستی مردن به که حاجت بیش کمی بردن

975. It is better to die of want, than beg from any one.

درویش هر کجا که شب آمد مراے اوست

976. In whatever place a beggar happens to be, when night comes on, there he takes up his abode; or the beggar is at home wherever he goes.

درویشی زوال ندارد

977. Poverty suffers no diminution.

دروغ گورا تا بخانه باید رسانید

978. You ought to accompany a liar to his house.

دروغ گویم بر روی تو

979. I tell you a lie to your face.

Used to contradict the assertion of the speaker; meaning, "You tell me a lie to my face."

دروازه شهر میتوان بست

ندوان دهن مخالفان بست

980. You can shut the gate of the city, you cannot shut the mouth of your enemies.

i. e. People will speak their minds.

دروء گری سرزنش کار نکند

981. A carpenter does no work without threats.

دروء گری تیشه براے خود میزند

982. A carpenter uses his adze for his own benefit,

See Part II. Section I. No. 226.

دروء گری که درائی نخست

رخنه بدرون شدنش کین درست

983. Whatever task you set about, first see how  
you can get out with safety.

دروء که بنگری بهمین داغ مبتلا است

984. Whomsoever you see, is involved in the same  
misfortune as myself.

دروء شاد سالگی مشق تندور میکند تا در کور بنواز

985. At 80 years of age he practises playing on  
the guitar, in order to play in his grave.

دروء یا از دهن سگ گند نه نمیشود

986. The river is not polluted by a dog's drinking.

دروء یتیم را همه کس مشتری بود

987. Every one is desirous of becoming the pur-  
chaser of the orphan pearl.

i. e. People are fond of whatever is really good.

در یک خانه دو مهمان ننگند

988. Two guests cannot live in one house.

As one is jealous of the attention paid by the host to the other.

دزد از خانه مفلس خجل آید بیرون

989. A thief comes out of a poor man's house abashed.

دزد دزد را میشناسد

990. One thief knows another.

(Eng.) Set a thief to catch a thief. See 434 of Part I. Section I.

دزد باش و مرد باش

991. Be a thief if you please, but treat people well.

دزد جوان مرد به از باررگان بخیل

992. A liberal thief is better than a miserly merchant.

دزد مشتاق تر از صاحب کالا باشد

993. The thief is more anxious about the property, than the owner.

دزد تا گرفته سلطان است

994. A thief until he is caught, is a king.

دزد راهی رود و صاحب کالا راهی

995. The thief goes one way, and the owner (of the things stolen) another.

دزد دانا می‌کشد اول چراغ خانه را

996. A wise thief, first puts out the lamp of the house.

دزد من تا خانه می‌دزد متاع خانه را

997. My thief (i. e. my beloved) steals all in house even to the house itself.

دزد هزاره و بدنام بشی

998. The people of HUZARU are really the thieves, but the people of BUSHEE get the credit of it.

See Part II, Section I. No. 847.

دزدیده بود آنچه نماند بخداوند

999. That which does not correspond with the appearance of the possessor, must have been stolen.

دستار گفتار رفتار

1000. The turban, conversation and gait, (are the marks of men of family and education.)

Said by way of advice to gentleman's son, who has adopted a line of conduct unbecoming his situation in life.

دست از همه چیز شسته

1001. He has washed hands of every thing.

i. e. He has given up world.

دست بریش رسانید

1002. He put his hand to his beard.

i. e. He made known his determination to effect a particular purpose, especially to revenge an injury or affront.

دست بکاسه و مشت بپیشانی

1003. Do you put your hand in his bowl and your fist on his forehead? i. e. You ought not to speak ill of him who feeds you.

دست بکار و دل بیار

1004. He is engaged in business, but his heart is with his beloved.

دست بی هنر کفچه کدائی است

1005. The hand of the unskilful is the beggar's ladle.

دست بر مرهه میکند

1006. He is negligent in his business.

دست بر ترکش زده

1007. He has put his hand on his quiver. i. e. He is prepared, or decked out.

دست پیشین زوال ندارد

1008. He who strikes the first blow, suffers no loss.

(Eng.) The first blow is half the battle.

دست تهی گه به بر پیرزوی

پیر به بینی و نه بینی مراد

1009. When you go empty handed to a saint, you will see the saint, but not obtain your desire.

That is, it is necessary for petitioners to come with a present.

دست جوان مرد برای دادن خار و کف بخیل برای ستدن

1010. The hand of the liberal itches to give, and that of the miser to take.

دست چپ از دست راست نمی شناسد

1011. He does not know his left hand from his right.

دست خود و دهان خود گریختوری زبان خود

1012. As you have got hands and a mouth, if you don't eat it is your own fault.

دست دست اول است

1013. He has the advantage who strikes the first blow. See No. 1008.

(Eng.) The first blow is half the battle.

دست را دست می شناسد

1014. One hand knows the other.

i. e. The person knows him only from whom he has received any thing.

دست را دست میشوید و هر دو دست رو را

1015. One hand washes the other, and both wash the face.

دست زیر سنگ را آهسته می باید کشید

1016. The hand which is under a stone, ought to be pulled out gently.

It means that he who is involved in difficulties ought not to attempt to extricate himself all at once.



دستار خوان آمد دهقانان برخاستند

1017. The table was served and the clowns ran off.

An ironical speech among the *Mooghuls*, the vulgar of whom are apt to intrude themselves uninvited to meals.

دست زور بالا

1018. The hand of the powerful prevails.

(*Eng.*) Might overcomes right; or club law. See Part II. Section I. No. 695.

دستش در کینه خلیفه است

1019. His hands are in the pocket of the *Khuleefu*.

i. e. He makes a show at the expence of others.

دستش زیر سنگ است

1020. His hands are under a stone. i. e. He is unable to do any thing.

(*Eng.*) His hands are tied.

دست شکسته و مال کرده

1021. A broken arm is troublesome to the neck.

See Sect. I. Part-41. No. 383.

دست کار دل نمیکند و دل کار دست میکند

1022. The hands do not perform the business of the heart, but the heart performs that of the hands.

دست کوتاه و کله دراز

1023. Short arms and a long head. i. e. He has no power but boasts much.

(*Eng.*) He shows his teeth when he can't bite.

د دشمن اگر قويست نگهبان قوي تر است

1024. If the enemy be strong still the protector  
(i. e. God) is stronger.

د دشمن چکند چو مهربان باشد دوست

1025. What can your enemies do if you enjoy the  
favor of God?

د دشمن زیر پا

1026. May your enemy be beneath your feet.

A congratulation addressed to one who has put on new shoes.

د عاي گوته دشمنان بلا بگره اند

1027. The prayers of hermits avert evil.

د بتاقي شده است

1028. He has been well beaten.

د بتاقي is the beating of cloth to smooth it.

د لاکرش باش نان مادر روغن افتاده

1029. O my soul! be at ease, since our bread has  
fallen into butter.

(Eng.) We shall live in clover.

د لاکي واستغنا

1030. What! you follow the trade of a barber, and  
pretend to be independent?

Said to a mean person who gives himself airs.

دل بایار دست با کار

1031. Give your heart to your friend, (i. e. God,) and your hand to your business.

دل بدست آرتا کسی باشی

1032. Gain the hearts of men, that you may be accounted a man.

دل بدست آرو هر چه خواهی کن

1033. Gain the hearts, (i. e. esteem) of men, and then you may do what you please.

دل بدست آور که هیچ اجبر است

1034. Attach people to you by kind offices, for this is the greatest pilgrimage. i. e. *Meritorious act*.

دل برخاسته را عذر بسیار

1035. He that is unwilling has many excuses.

The counterpart of this we have. *Where there's a will there's a way.*

دل تاریک را جان روشن نباشد

1036. A man of a dark, (i. e. malignant) heart has not an enlightened soul.

دل دل را میخورد و روده جگر را

1037. The heart gnaws the heart and the entrails devour the liver.

Said by a person who is very hungry.

دل را بدل ز هی است درین گنبد-مهر

از سوی کینه کینه و از سوی مهر مهر

1038. In this world one heart is connected with another; hatred begets hatred, friendship begets friendship.

دل که افشوده شد از سینه بدر باید کرد

1039. When the heart has become faint it ought to be removed from the breast.

دل را از جای همیشه در صفا بر نمی آید

1040. A bucket does not always come out of the well in good order. See No. 335.

دلیر تیغ را کار فرماید و حیز زبان را

1041. A brave man uses his sword and a coward his tongue.

دم عیسی در زندگانی درنگیرد

1042. The breath of Jesus has no effect on the living:

دم گت راست نشود

1043. The dog's tail never becomes straight.

i. e. One innately bad can never be reformed.

دست آخر بگیر و حدیث گوش کن

1044. Seize an ass by the tail and listen to a tradition.

Said when a person boasts of his eloquence.

دندان یقاری نمی دهد

1045. People do not fix their teeth in a rag.

Used as a dissuasive argument to one who is eager about trifles.

دندان درد علاجش کشیدن است

1046. The cure for the toothache is to pull out the tooth. i. e. *A servant or inmate who is disobedient or troublesome should be turned out of the house.*

دندان زدن شیر شغال را مدارکت است. آدم را شوم

1047. When the lion hunts it is fortunate for the jackal, and unlucky for the deer.

دندان مگره است

1048. He is a great miser.

دندان طمع تیز کرده

1049. He has sharpened the teeth of avarice.

i. e. He has become very avaricious.

دندان طمع بکند به

1050. It is better that the teeth of avarice should be extracted.

دندانی که درد کند با بدش کند

1051. You ought to pull out the tooth that gives you pain.

دنده را شتر شکست و تاوان خر داد

1052. The camel broke his ribs, and the ass paid the fine.

دنیا بامید قائم

1053. The world (i. e. its inhabitants) rests (or is established) on hope.

i. e. One deserted by hope is undone.

دنیا بیک قرار نیست

1054. The world does not continue fixed in one state.

دنیا پنج روزه است

1055. The world consists of five days, i. e. is of short duration. The Moḥummudans thus explain it, that there are only seven days, which form a week, then of this week one day is consumed in birth and another in death, so that only five days remain for life. *The above saying is used to shew the shortness of life.*

دواي غضب خاموشي است

1056. The cure for anger is silence.

دوباره نیست کس را زندگانی

1057. No one lives twice.

دو پامداد که آید کسی بخدمت شاه  
 سوم هر آید در روی کند بلطف نگاه

1058. If a person pay his respects to a monarch on two successive mornings, on the third he will certainly be regarded with kindness.

دو چیز طیر عقل است دم فرو بردن  
 بوقت گفتن و گفتن بوقت خاموشی

1059. Two things shew an obscure understanding, "to be silent when we ought to speak, and to speak at the time we should be silent."

(Eng.) Silence is wisdom, when speaking is folly.

دو حرف در صحبتی به از ده کتاب در دستار

1060. Two letters in one's lesson are better than ten books in a handkerchief.

دود از کنده بر می خیزد

1061. Smoke rises from large logs of wood.

Large logs burn slowly and last a long time, whereas small chips are soon consumed. i. e. Old men have more wisdom and prudence than young.

دو دل یک شود بشکند کوه را

پرا کند کی آرد انبوه را

1062. Should two hearts unite they would break down a mountain, and throw a crowd of people into confusion.

دوران باخبر در حصر و نزد یگان بی بصر بود

1063. The absent who are well-informed, are near ;  
and the near, if uninformed are at a great distance.

دورنگی سبب از سیه دلی اوست

1064. The cause of the apple having two colours  
proceeds from its blackness of heart.

This proverb is used to express that duplicity (or hypocrisy,) proceeds from a malignant heart. *There is a play on the word دورنگی which signifies literally the property of having two colours as well as deceit, duplicity.*

دوست آن باشد که گیرد دوست دوست

در بریشان حالی و در ماندگی

1065. He is a real friend who in the time of distress  
and helplessness, takes his friend by the hand.

(Eng.) A friend in need is a friend indeed.

دوستان در زندان بکار آیند که بر صفر دشمنان هم دوست  
نمایند

1066. True friends are of service to one in prison ;  
(i. e. distress,) since at one's table even enemies  
appear friends ;

i. e. Adversity is the time to try friends.

دوستان را کجا کنی محروم

تو که با دشمنان نظر داری

1067. How canst thou exclude thy friends, thou  
who deignest thus favorably to regard thine  
enemies.



دوستی جاهل بدوستی خرس میماند

1068. Friendship with a fool is like the embrace of a bear.

دوشش زد

1069. He patted his back. i. e. *Gave him encouragement.* 2 He threw sixes.

i. e. Succeeded completely.

دو تورت و نیمش باقی است

1070. Two draughts and a half of it remain.

A merchant in Isfahan had some honey in his shop. The watch-men came and asked for a little of it. He refused it rudely. They came at night with a long hollow reed, which they put into the vessel from the outside and began to suck as much as they wanted of the honey. The shop-keeper, guessing what had happened, and suspecting that the same trick might be repeated the next night, removed the honey and put in its room a vessel filled with silt. The watch-men came and one of them put the tube into the vessel as before and began to suck; He no sooner tasted what it was, than he threw away the pipe, spitting and cursing like a mad man. The shop-keeper, who was concealed in the shop watching the event, called to him in the words of the proverb. It is used jocularly among people who are very intimate, when one after tasting wine, &c. offers to go away without drinking it, or if one having begun any work go away leaving it unfinished.

دو شاخه برگردنش افتاده است

1071. He is tied by the neck. i. e. He is married to a bad woman.

دوگان گرمی می کند

1072. He shows himself off; and makes the most of himself or his property.

II h

دولت آنست که بپنهن دل آید بکنار

1073. That is true wealth, which is easily acquired.

دولت تیز را بقائی نیست

1074. Wealth quickly acquired does not last long.

دولت دران سراسر است که از میهمان پر است

1075. There is only real wealth in that house,  
which is filled with guests.

دولت ندهد خدای کس را بغلط

1076. God gives no one wealth, through mistake.

It means that God serves every one according to his deserts.

دو مرغ جنگ کنند فائده به تیرگر

1077. When two cocks fight, the arrow maker is  
the gainer. i. e. He gets feathers for his arrows.

That is when two persons dispute, a third who looks on is the gainer.

دونده باد است که دریا و کوه را سهل گیرد

1078. The wind is a great runner, as it makes  
light of rivers, and mountains.

هویدن خرگوش به ندیدم لیکن از گوشش بر میدم

1079. I admired the hare's running but I started  
back on (seeing) her ears.

Said by a person who at first sight has been pleased with a thing which  
upon closer examination he has been led to reject.

ده بدبوانه مي خندد و دديوانه بده

1080. The people of the village laugh at the madman, and the madman at the villagers.

ده بر سر پانزده

1081. Ten on the back of fifteen.

i. e. It is better to incur some additional expense than leave a work unfinished, on which a considerable sum has already been expended.

ده خراب خراج ندارد

1082. A deserted village, yields no revenue.

ده در دنياستان در آخرت

1083. Give in this world and receive in the next.

ده در دنيا و صد در آخرت

1084. He that gives ten-fold in this world shall receive an hundred fold in the next.

Supposed to be spoken by a beggar to encourage people to give him alms.

ده درویش در کليمي بخسيند و پادشاه در اقليم کليمي ننگيند

1085. Ten *Durweshes* may sleep on (or under) one blanket, but two kings cannot exist in one kingdom.

ده کجا درختان کجا

1086. There is a very great distance between the village and the trees. *Literally—where is the village, and where are the trees?*

ده مرد ده مرد را احمق کند

1087. Don't go into a village, because a village renders a man foolish.

ده مي بيني و فرسنگت مي پرسى

1088. You see the village yet do you ask how far is it off?

دهن سگ بلقمه دوخته به

1089. The mouth of a dog had better be sewed up with a mouthful.

i. e. To effect one's purpose it is better to use bribery than to dispute the point. *So say the Persians; and I might add others who might be expected to feel more independantly.*

دهن بي آب را به انگشفت بايد دريد چنانكه بسته را از ناخن

1090. You ought to tear asunder the mouth of the disrespectful, in the same manner as you tear asunder the pistachio nut with your nails.

*It may be observed that the mouth among the Persians and Indians is compared to a pistachio nut.*

ده ويران چراغ ندارد

1091. A deserted village has no lamp (in it.)

ديدم همه را و از مردم همه را

1092. I saw them all, and I tried them all. i. e. *I was fully satisfied that none of them would answer.*

دید نه شنید مجہ غریت علی

1093. You who have never seen or heard of the child, call it Ghoorbuti Ulee, (or the meekness of Ulee.)

This is applied when one talks of a subject of which he is totally misinformed. I understand that this saying tho' current in Hindoostan is not used in Persia.

دید نه شنید گواه شد

1094. He neither saw nor heard any thing of it, yet he has become a witness.

دیدہ را ناخنہ بہ از ناخن

1095. For the eye a web, (or haw,) is better than a nail.

The play on the words ناخنہ and ناخن (the former which signifies the nails of the fingers and the latter a haw or web in the eye) is the only reason for this saying being used by the Persians.

دیدہ سخت را سخن سخت می شکند چنانکہ بادام را سنگت

1096. Hard words break hard eyes, (i. e. Eyes which have no shame) in the same manner as a stone breaks almonds.

دیدي کہ چہ کرد اشرف خر

او مظلّمہ برد و دیگرى زر

1097. Have you not seen what that ass Ushruf has done, he has brought mischief on himself and put money into pockets of others.

دیر آشنا زود رنج است

1098. He is slow in becoming a friend, and quickly offended.

دیر آمدن و شتاب رفتن

1099. To come after a long time and then to depart suddenly, is not proper.)

Said to a friend who is about to depart home, after a short visit.

دیر آید درست آید

1100. What comes slowly comes well.

دی رفته و پری رفته و روز امروز است

1101. Yesterday and the day before are past and gone, make the most of the present day.

دیر گیر و سخت گیر

1102. He (i. e. God) is slow in taking, but he takes with severity.

دیگدانش سیاه شد

1103. His pot's trivet has become black.

i. e. He has become poor.

دیگ سیاه جامه سیاه میکند

1104. A black pot makes the clothes black;

People acquire the qualities of the company they keep.

دیگ شراکت بجوش نمی آید

1105. The pot of partnership never comes to boil:

(Eng.) Too many cooks spoil the broth.



دیگش ندارد اشکنه کوزش مفارہ میشکند

1106. He has got no broth in his pot, yet his f—s  
knock down the minarets.

Applied to a mean person who aspires to great things.

دیگ کرمش بجوش آمد بخارش بمام رسید

1107. The pot of his liberality has boiled over and  
the steam of it has also reached me.

Generally spoken by a person who feels himself ill-used.

دین را بد دنیا نباید فروخت

1108. Religion must not be sold for the world.

دیوارش دوخته شد

1109. His wall has been perforated.

دیوار خدا خوشنود نباشد

1110. The devil is not pleased with God.

دیوانه باش تاغم تو دیگران خورند

1111. Become mad, that other people may pity you.

دیوانه را هوئی بس است

1112. A little encouragement is enough for a  
madman.

i. e. To put him in a rage.

دیوانه بکار خویش هشیار

1113. The madman is wise in his own affair.

Applied to one who will at all events take care of himself.

دیوانه همان به که بود اندر بند

1114. The best thing for a madman is to be put in confinement.

دیو خوش خلق به از حور گره پیشانی

1115. A demon of pleasant manners, is preferable to a virgin of paradise with a frowning countenance.

ذره را با خورشید چه نمایی

1116. What comparison is there, between a mote and the sun?

ذکر عیش نصف عیش است

1117. The mention of pleasure, is half the pleasure.

ذوالفقار علی در نیام و زبان سعدی هر کام نباشد

1118. The sword of Ulee ought not to remain in the scabbard, neither ought the tongue of Su'udee to cleave to the roof of the mouth.

i. e. The value of things must be in proportion to their use.

ذوق چمن ز خاطر بابل نمیرود

1119. The desire of the garden never leaves the heart of the nightingale.

i. e. People never forget what they once have been fond of.



ذوق کل چیدن اگر هاری سوی گلزارو

1120. If you wish to pluck a flower, go to the flower garden.

i. e. If you want any thing, you must go to the proper place for it.

راحت بدل رسان که همین مشرب است و بس

1121. Convey comfort to the mind, for this path alone sufficeth.

راز خود بایار خود چندانکه بدوایی مگو

1122. If possible, don't tell your secrets to your friend.

راز دل جز بیارنتوان گفت

1123. You ought not to tell the secret of your heart to any, but a friend.

راست است که دروغ از راست است

1124. True it is that butter-milk is always produced from coagulated milk.

Said to a person, who always speaks the truth. It is also applied ironically to a liar.

راست دروغ بگردن راوی

1125. The truth or falsehood of the story rests on the head of the narrator.

Said by a person, who relates any thing wonderful which he has heard, the truth of which seems to be doubted by the hearer. It is as much as to say, I tell you the story as it was told to me, but I am not answerable for the truth of it.

راست کوراهمیشه راحت درپیش

1126. He that speaks truth is always at ease.

راست گوئی در رزق خور خلل

1127. Speaking the truth is (often) the cause of a man's loosing his bread.

راستی آور که شوی رستگار

1128. Make choice of truth, that you may be saved.

راستی را زوال کنی باشد

1129. People never suffer from telling the truth.

(Eng.) Truth may be blamed, but it never shall be shamed.

راستی موجب رضا خداست

1130. Telling the truth, is the cause of God's being pleased with one.

راستی شدن خصم کم از انتقام نیست

1131. An enemy is not to be appeased by any thing short of revenge.

راه بزنی به مروت

1132. Rob (me) in a civil manner.

راه بزنی لیکن راه خداین

1133. Practise robbery, but attend to the laws of God, i. e. yet be merciful.

راه می دانی و فرستگت می برسی

1134. You know the road and yet you ask me the distance?

Said when a person asks any thing with which he is already acquainted.

رد خلق قبول خالق

1135. He who is rejected of men, is chosen by God.

وزق را روزی رسان بر میدهد

1136. The provider, of food (i. e. God) gives to daily food, wings (in order to come.)

The notion is taken from seeing a spider's web, into which flies come of their own accord as food for the spider.

رسیده بود بلائی ولی بخیر گذشت

1137. A mischief was impending but has passed away.

رشته در گردنم انگنده دوست

میگشده هر جا که خاطر خواست اوست

1138. My friend having thrown a string around my neck, conducts me wherever he pleases.

Said by a person in speaking of his master or benefactor, whose will he must obey.

رضای دوست بر همه نیکو است

1139. To please a friend (it generally means God) is the first of all considerations.

رضای مولی از همه اولی

1140. To please God is the first of all objects.

رفت و چندین آرزو در خاک برد

1141. He departed and carried along with him many desires (unsatisfied) to the grave.

رفتیم که روزه از سر دفع کنیم نماز در گردن افتاد

1142. We went to get rid of the fast, and have been laden with the prayers.

Applied to one who requests to be relieved from one grievance, and instead of that has another added to the first.

رقص کردن خرد نداند صحن را گوید کجاست

1143. He knows not how to dance, but says the floor (literally court yard) is uneven. See Part II. Sect. I. No. 1059.

(Eng.) When the devil couldn't swim he laid the fault on the water.

زگت جوانی بر خاست

1144. The nerve of youth has been put in motion.

Said when an old man attempts to perform the feats of a young one.

رگ خوابش را گرفت

1145. He seized the vein of his sleep. i. e. He brought him under complete subjection.

رموز عاشقان عاشق بداند

1146. A lover knows the mysterious signs of lovers.

رموز مصلحت ملک خمران داند

1147. Kings know the secrets of the affairs of their kingdoms.

رفتی خود و راحت یاران طلب

1148. Encounter toil to procure rest for others.

رندان را رندان می شناسند

1149. Debauchees know each other. See part I.

Sect. I. No. 470.

رند عالم سوز را با مصلحت بینی چه کار

1150. What business has a wicked debauchee to give advice!

رندی و هوسناکی در عهد شباب اولی

1151. Debauchery and sensuality are best indulged during youth.

رنگ رو باخته رنگریزی میکند

1152. Having changed his colour (through fear) he invents a story.

رنگریزی ماه قصب را زیان دارد

1153. The light of the moon is hurtful to Qusub,

(a kind of fine linen made in Egypt, the wof

of which is of silk and the warp of flax).

It is said to be rent by exposure to the moonlight.

رنگ زرد نشان عاشقان است

1154. Paleness is the sign of lovers.

رنگم به بین و حالم می پرس

1155. Look at my colour but don't ask regarding my state.

This is supposed to be the reply of a person in ill health, or in bad circumstances, to one who inquires how he is.

رو از خروس میپوشد

1156. She hides her face even from a cock, i. e. she pretends excessive modesty.

Spoken of a lewd woman. (*Eng.*) She looks as if butter would not melt in her mouth.

رو باد بازی میکند

1157. He plays the Fox, i. e. *he acts deceitfully.*

رو باد را گفتند بر صفتین پوشی گفت آنچه پوشیده ام بمن بگذارید

1158. They said to the fox, put on a fur-garment; he replied, allow me to wear what I have got.

رو برو به از پهلوی

1159. A place in front is better than one by the side.

روح را صحبت ناجنس عذاب است الیم

1160. It is a grievous punishment for the soul to associate with any thing of a different nature.

روز تنگی سیاه است

1161. The days of distress are black, i. e. *bad.*

White or red among the *Persians* denote good.

روز تو روزی تو

1162. Every day is your daily bread. i. e. *Every day you consume one day of your life.*

Spoken by way of advice to dissuade a person from spending his time idly.

روز سیاهی در پیش است

1163. The days of adversity are at hand.

روز شنبه بجهود ارزانی

1164. The *Jews* are welcome to Saturday.

This is tauntingly used by the Moosulmans, who consider Saturday as an unlucky day.

روزی از کیمه اش می رود

1165. His daily subsistence is leaving his pocket,

i. e. From his foolish conduct, he is about to lose his daily bread.

روزی بقدر همت هر کس مقرر است

1166. A portion suitable to his ambition is allotted to every one.

روزی خود در سفره دیگر می خورد

1167. He eats his daily bread upon the table cloth of another.

i. e. He lives at his own expense, but another person gets the credit of supporting him.

روزی خود را یکجا خورده

1168. He has eaten up the whole of his subsistence at one meal.

Applied to a spendthrift, who expends the whole of his property at once.

روستائي اکر ولي بودے

خرس در کوہ بوعلی بودے

1169. If a clown were a saint, a bear would be esteemed as BOO ULEE (or AVICENNA) on the mountain.

The above saying is used by a person to show the impossibility of the position being correct, which has been advanced by another.

روستائيان كيلان

1170. The clowns of *Geelan*, i. e. the fools of *Geelan*. (Eng.) The wise men of *Gotham*.

See RAY'S Proverbs, 5th Edition, by BELFLOUR, p. 265.

روستائي بزبان خود گواهي

1171. The clown gives evidence against himself.

روستائي را حمام خرس آمد

1172. The bath is pleasant to a clown (to whom it is new or unusual.)

That is, things lose their value when one becomes familiar to them.

روستائي را عقل از بس مي آيد

1173. The fool is sensible of his error after he has committed it. (*When it is too late to apply a remedy.*)

روستائي عيدديد

1174. The clown saw the festival.

i. e. He has been puffed up with acquisitions that ill become him.

See Part II. Section I. No. 140.



روشنائی عرب از نور محمد علیه السلام بودند از روشنائی  
ابولهب

1175. The light of the *Arabs* proceeds from the light of Moohummud (upon whom be peace) and not from the light of UB00 LUHUB, (or the father of flames).

Uboo Luhub was the surname of Ubdool QOzza, one of the sons of Ubdool Moottulib, and uncle to Moohummud. He was a most bitter enemy to his nephew, and opposed the establishment of his new religion to the utmost of his power. When that prophet, in obedience to the command he had received to admonish his near relations, had called them all together, and told them that he was a warner sent unto them before a grievous chastisement, Uboo Luhub cried out, mayest thou perish! hast thou called us together for this? and took up a stone to cast at him. (See Sale's Qooran, n. page 516).

روغن از ریگ بیابان میکشد

1176. He extracts oil from the sands of the desert.

i. e. He makes money by every possible means.

روغن از سنگ میکشد

1177. He extracts oil from stones.

i. e. He is a great miser; it also means that he makes the most of any thing or situation.

روغن قازمی مال

1178. He rubs with goose's grease, i. e. he flatters.

In *Persia* the fat of a goose is used to remove spasms in the arms, legs, &c.

K k

رو مسخرگی بیشه کن و مطربی آموز

1179. Go and become a buffoon, and learn to be a singer.

When a person acts or speaks in a manner unsuitable to his rank or situation in life, this proverb is addressed to him; it is also said in complaint of the present times, when men of learning are neglected and only public singers and others of this stamp are patronised by the great.

رونده کسی است که قد می دارد

1180. He can walk who has feet.

i. e. He only can perform a work who has the requisite means.

روی آفتاب را از غربال می پوشاند

1181. He hides the sun with a sieve.

i. e. He endeavours to conceal that which cannot be hid.

روی دروغ گو سیاه

1182. The liar's face is black, i. e. he is disgraced.

روی زیبا مرهم دل های خسته است

1183. A beautiful countenance is the balm of a wounded heart.

روی مفلسی سیاه

1184. May the face of poverty be blackened.

This is used as an imprecation by the poor.

رویش بدین حالش می پرس

1185. Behold his countenance, and you need not ask his condition.

روي شما سفيد

1186. May your face be white.

i. e. May you be honored or prosperous; but pronounced with a certain tone implies the contrary, may you incur disgrace or ruin.

ره راست برو اگر چه دور است

1187. Travel the high way, though it be round about.

i. e. Do not desert the path of rectitude though attended with labour and difficulty.

رياضت كش بباد امي بسازد

1188. An abstemious man is satisfied even with a single almond.

ريسمان سوخته ليكن كجيش بيرون نرفته

1189. The rope has been burnt, but its twists still remain.

ریش خود را بدست ديگري مده

1190. Don't put your beard into another person's hand. i. e. Don't put yourself in the power of another person.

ریش در آسیا صید کرده

1191. He has whitened his beard by putting it under the mill stone. i. e. He has been guilty of folly.

ریشش بدست دیگر است

1192. His beard is in the hands of another. i. e. He is entirely at the mercy of another.

ریشش برآمد باجی شد

1193. He has got a beard and is (now) good for nothing.

Said of a person whose services are no longer required.

ریگت صحرا بسبحه انگشت می شمارد

1194. He counts the sands of the desert on the rosary of his fingers.

زاده ظالم ستمگر میشود

تدیخ چون بشکست خنجر میشود

1195. The son of a tyrant will (also) be a tyrant, as the sword when broken becomes a dagger.

(Eng.) The muddy fountain spouts forth muddy water.

زانوی کفتار بگدن کلوخ می بندد

1196. He ties the hyæna's knees by pronouncing the word Koolookh (a clod of earth).

It is said by the *Persians* that when they see a hyæna they call out clod! clod! and that animal through fear is unable to move. *The proverb is applied to any smooth tongued artful person.*

زاری بکار نیاید بلکه زرباید

1197. Vain complaints avail not, we must have money.

زاهد بدر مسجد و می خوار بدیر

1198. A religious man is to be found at the door of the mosque, and a drunkard at the tavern.

زاید که و گاید که درد سر برای که

1199. Who brought him forth, who begot him, and who takes so much trouble on his account?

Said when a person takes trouble for one, which he is not in duty bound to do.

زائیده که و گاید که و جان بابا

1200. God knows who his father and mother may be, but he is a dear child!

It is used when a person values a thing which does not belong to him more than if it did.

زبان بریده بکنجی نشسته صم بکم

به از کسی که نباشد زبانش اندر حکم

1201. One who has his tongue cut out, and is seated in a corner deaf and dumb, is preferable to him whose tongue is not under his control.

زبان خلق نقاره خدا

1202. The tongue of the people is the kettle-drum of God.

(Lat.) Vox populi, vox dei. See Part II. Sect. I. No. 330.

زبان خوش ما را از سوراخ بر می آرد

1203. A pleasant voice brings a snake out of a hole.

i. e. Gentle means are the most efficacious.

زبان در دهان پاسبانِ سراسست

1204. A (silent) tongue in the mouth is the guardian of one's life.

زبان در دهان میخاید

1205. He chews his tongue in his mouth.

i. e. He mutters or talks unintelligibly.

زبان زیر زبان دارد

1206. He has one tongue under another.

i. e. He does not abide by his first word.

زبان سرخ سرسبز میدهد بر باد

1207. The red (or impudent) tongue often causes the destruction of the head.

زبانش با سرش بازی میکند

1208. His tongue plays with his head.

زبانش مو بر آرد

1209. His tongue has set forth hairs.

i. e. He has greatly exaggerated.

زبان گوشت است بهر طرف که میگردانی میگردد

1210. The tongue is a lump of flesh, it turns, in whatever direction you turn it.

i. e. You can say what you please, whether good or bad.

زبیر نهادهن چه سنگ و چه زر

1211. For hoarding up what difference is there between a stone and gold?

زحل هندی از مریخ ترکی ترسد

1212. The Saturn of *India* is not afraid of the Mars of *Turkey*.

It is supposed by the *Persians* that each planet influences a particular kingdom.

زخم دندان دشمنی تیز است  
که نماید بچشم مردم دوست

1213. A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship.

زده رامیتوان زده

1214. It is easy to beat him, who has once been beaten.

زده یم برصف رندان و هر چه بادا باد

1215. We have (now) entered the lines of the drunkards let happen what may.

(*Eng.*) In for a penny, in for a pound.

زربدشت بکار نمی آید

1216. Gold is of no use in a desert.

زربده مرد سپاهی را تا سر بدهد

1217. Pay your soldiers well that they may devote their lives to your service.

زربز دادن هنر مردان است

1218. To change gold for gold, is the act of a clever man.

ز ربر سر فولاد نهی نرم شود

1219. Gold will soften steel; i. e. bends the most stubborn tempers.

رر بیش زر میرود

1220. Money goes to money; i. e. money makes money.

زر دادن و درد سر خریدن

1221. To spend one's own money, and buy a head-ache.

زرسفید برای روز سیاه است

1222. White money, (i. e. silver, is laid by for a black day. (i. e. a day of adversity).

زر کار کند مرد لاف زند

1223. Gold has done the business, yet the man boasts of it.

ز صد جمده آید یکی بر نشان

1224. Out of a 100 quivers one (arrow) hits the mark.

ز قُلچوم میخورد

1225. He eats *Zuqulchoom*, (a kind of poison),  
i. e. He eats things forbidden.

ز مادر مهربان تر دایه خاتون

1226. The nurse is kinder than the mother.

Applied to one who without sufficient cause expresses great affection towards another, and interests himself much in his affairs.



زمانه آدم پرور نیست

1227. The times are unfavorable to men of respectability.

زمانه سازي ميکند

1228 He is a time server; or he turns with the tide.

زمانه صفا پرور است

1229. The times are favorable to the mean.

زمرگ خريده سگ را عروسي

1230. The death of an ass is a feast for a dog.

Said when the property of a person deceased falls into the hands of spend-thrifts.

زمستان گذشت و پيرزن نمرده

1231. The winter is past and the old woman is not dead.

Applied to an improvident person, who takes no care for the future. An old infirm woman had a daughter grown up and marriageable; conceiving that she herself was about to die, and that her daughter would get a husband, she thought it unnecessary to lay up any thing for the winter, which season they passed in great distress without either of the expected events occurring.

زمین شوره سبیل بر نیارد

درو تخم عمل ضائع مگردان

1232. Barren land does not produce spikenard, therefore do not throw away the seeds of labour in it.

i. e. The education of a blockhead, is waste of labour.

زمین را با آسمان میدوزد

1233. He sews the earth to the skies, i. e. *he attempts what is beyond his strength.*

زمینی که علف خود را نپوشد

ز بهر دگر تا چند کوشد

1234. The ground that can not cover itself with grass, what will it do for another.

i. e. How can he who does not manage his own affairs, conduct those of others.

ز ناباک زاده مدارد امید

1235. Expect no good from one of base extraction,

زن از غازه سرخر و میشود و مرد از غذا

1236. A woman's face becomes red from paint, and a man's from making war with the infidels.

زن بد در صرای مرد نکو

همد رین عالم است و زخ او

1237. A bad woman in the house of a good man, makes this world, hell to him.

زن بیکار غره شود یا بیمار

1238. An idle woman either falls sick, or falls in love.

زن جوان را تیرد و پهلونشیند به که پیر

1239. It is better for a young woman to have an arrow in her heart, than an old man by her side.

زندگی را عشق است

1240. *Salutation to life, i. e. what a blessing is life.*

This saying is used by friends upon meeting after a long separation.

زن دهقان زاید یانه زاید مراجای شد خرمراجای شد

1241. Whether the clown's wife be brought to bed

or not, I have got a place for myself and my ass,

*i. e. my purpose is effected.*

The following story communicated to me by Mirza Roohollah, shows what gave rise to the above saying.

"It is related, that as a certain person was travelling in winter, he happened one day to be overtaken by a shower of sleet: with much difficulty he entered a village, but not finding a house to shelter himself he was obliged to remain exposed to the weather: on a sudden, he heard a voice in a countryman's house: he asked the people what was the cause of it; they answered that the wife of a clown was in labour, and that she was at the point of death on account of the excessive pain. The traveller said, that he had an amulet, which, if bound on her arm, would immediately relieve her from pain. They informed the clown of this circumstance, who with great eagerness came to the traveller, carried him to his house, and shewed him great kindness and respect; when he received some refreshment, he took a piece of paper and wrote on it the above Proverb."

زننده کسی که دمی دارد

1242. He is a living being, who possesses breath.

زننده کسی است که زن ندارد

1243. He lives, (enjoys life), who has no wife.

زننده بلا بس نمود مرد بلا شد

1244. As he could not sufficiently annoy me during his life time, therefore he has become a further annoyance after his death.

زنګي بشستن سپید نګر د

1245. The *Ethiopian* does not become white by washing.

(*Lat.*) *Æthiopem lavare.* (*Eng.*) To wash the blackamoor white; to labour in vain.

زن مرد وښ به از مرد زن وښ است

1246. A woman like a man, is better than a man like a woman.

زن و اژدها هر دو د رځاڅک به

1247. Women and dragons are both best in the earth, i. e. dead.

ز نیکو هر چه صاد ر کشت نیکوست

1248. Whatever proceeds from a good man is good.

زور آمد داد برخاست

1249. Violence came and justice departed.

زور بر گاؤ و ناله بر کرده و

1250. The labour falls on the oxen, and (the ploughman's) cries reach the skies.

Said of a person who complains when he has no right to do so.

زوراب گور

1251. He is guilty of oppression even at the brink of the grave.

ز هر طرف که شود کشته سود اسلام است

1252. On whatever side are the slain, the cause of *Islam* is a gainer.

Applied to one who derives advantage from a dispute, which side soever prevail; as the advocate in a law-suit.

زه کردن این کمان بعی دشوار است

1253. It is very difficult to bend this bow.

This proverb is used when a person is about to engage in an enterprise of great danger and difficulty, in order to dissuade him from it.

زهی تصور باطل زهی خیال محال

1254. What an absurd fancy, and false imagination you have got!

زهی مراتب خوابی که به زبیداریست

1255. How excellent is that sleep, which is better than being awake.

Said of a tyrant.

زیارت بزرگان کفاره گناه

1256. Visiting the saints is an expiation for sin.

زیبایی زنان از سرخروئی مردانست

وزیبتائی مردان از سرخروئی زنان

1257. A woman's loveliness is her husband's fame, and a man's best grace the virtue of his wife.

'Redness of countenance' is the expression of the original for fame and virtue: the open flush of conscious innocence.

زیر باراند درختان که تعلق دارند

1258. The trees that bear fruit bear a burthen as well.

زیره بکرمان بردن.

1259. To carry cummin seed to *Kirman*; i. e. to carry coals to Newcastle.

See Part I. Sect. II. No. 13.

زیفت با زنان در خور است

1260. Ornament is becoming only in women.

زنهار از قرین بد زنهار

وقنار بنا عذاب النار

1261. Beware of a bad companion, and preserve us, O God, from the punishment of hell fire!

ساقیا امروز می نوشیم فردا را که دید

1262. O cup bearer to day let us drink wine, for who knows any thing about to-morrow.

سال گذشت حال گذشت

1263. The year has past away, and my state has also past away.

Used to denote the altered condition of a person either from prosperity to adversity, or the reverse.

مالی که نکر است از بهارش پیداست

1264. A plentiful year is known by its spring.

i. e. The qualities of the future man are known by those of the child.

سایه هوا برای دواست والا جویند نه بهر دنع گرما

1265. People search for the shade of the Hooma,  
in order to acquire great riches, and not to avert  
the heat.

This proverb is used to express that people who take much trouble in any thing, do it in the hope of obtaining some solid advantage.

سبز بر سنگ نروید چه گنه باران را

1266. If grass does not grow on stones, what fault  
is it of the rain;  
i. e. It is unreasonable to expect learning from him, who has not capacity to acquire it. See No. 18 of this Section.

مهر داری میکند

1267. He shields or protects himself.

ستم برستم پیشه عدل است و داد

1268. It is just and equitable to tyrannise over tyrants.

سحر خیزی نشانه فیروزی

1269. To rise early is the mark of prosperity.

(Eng.) Early to bed and early to rise, is the way to be healthy, wealthy and wise.

سخت زنی سخت خوری

1270. If you strike hard, you will receive in return  
hard blows, i. e. as you do to others, so you will  
be done by.

سخت میگیرد جهان بر مردمان سخت کوش

1271. The times distress those men who distress  
others.

سخن تا زهر صفد لب بسته دار

1272. Keep your lips shut untill you are spoken to,  
i. e. *be silent till a question is asked of you.*

It is related that in the time of the *Khuleefu* HAROON RUSHEED a merchant arrived at *Bughdad*, who stopt at the house of the famous *BUNLOOL*. One day there happened to be an assembly in the house of the *Meeri Shub*, (or the Head Police officer of the night), at which the merchant abovementioned was present. When all at once without being asked, he said, that he had got a diamond amulet, and taking it from his pocket he showed it to the *Meeri Shub*, who, his covetousness being excited, declared, that the amulet belonged to the *Khuleefu*, and that a body of thieves one night had broken into the treasury and carried off this amulet, together with a number of other valuable jewels, since which time he had been searching for the thieves; at length said he, we have found it in your possession, and you must either point out from whom you got it, or pay for the whole of the jewels that have been stolen. The poor merchant, from his imprudence was put into confinement; when *BUNLOOL* was informed of this circumstance, he went to the *Meeri Shub*, and becoming bail for the merchant he brought him home along with him. *BUNLOOL* out of friendship instructed him, that next day in the presence of the *Khuleefu*, in reply to the *Meeri Shub* he should say, that on such a time he and his brother were proceeding from their own city with a great deal of property and merchandize to a neighbouring one, belonging to his majesty, when they were suddenly attacked by robbers, and as his brother was closely engaged with the chief of the banditti an amulet fell from the arm of the chief, which he snatched up, concealed himself in a hiding place, and so got off safe, but in the end his brother was killed, and all their property was carried off by the robbers. From that day to this, he carried the amulet along with him from city to city, and shewed it to every company he happened to be in, in hopes of finding the owner, that he might retaliate upon him for the blood of his brother, and the loss of the property. Now praise be to God! that to-day he had found out that his majesty was the murderer of his brother.

Next day the *Meeri Shub* carried the merchant before the *Khuleefu*, who asked him to give an account of himself; the merchant immediately told him what *BUNLOOL* had instructed him to say: the *Khuleefu* in consequence was very much ashamed, and ordered the *Meeri Shub* to be imprisoned; and afterwards having treated the merchant with much kindness, gave him permission to depart. When the merchant returned home *BUNLOOL* said to him I will give you a piece of advice, which is, "untill you are asked a question, be silent."



سخن راست از ديوانه بشنو

1273. Hear the truth from a madman.

سخن راست تلخ ميباشد

1274. The truth is bitter.

سخن مردان جان دارد

1275. The words of a man of honor possess life;

*i. e. whatever he says, he does; it also means whatever he says produces an effect upon the hearers.*

سخن نيكو صياد دلها است

1276. Pleasant words are the hunters of the hearts of men.

سخن از سخن برخيزد

1277. One word arises from another.

(*Eng.*) One word makes many.

سخن بد آواز گنبد است

1278. A bad word is like the sound of a dome.

سخن بسيار داني اندكي گوي

1279. If you know much say little.

(*Lat.*) *Vir sapitur, qui pauca loquitur.*

سخن گواه حال گوينده است

1280. The words of the speaker bear testimony to his situation.

سخن یک است و دیگرها عبارت آرائی است

1281. One word only is useful, the rest are merely  
for the sake of ornament.

سخنی را سر بلند

1282. The head of the liberal man is exalted.

سخنی در هر دو عالم سر بلند است

1283. The liberal man is exalted in both worlds.

سخنی دوست خدا

1284. The liberal man is the friend of God.

سخنی و بخیل در هر سال برابر میشود

1285. The liberal man and the miser every year  
are equal (in point of fortune).

مخیان ز اموال بر میخورند

بخیلان غم سیم و زر میخورند

1286. The liberal derive advantage from wealth,  
and the miserly suffer grief on account of silver  
and gold.

هر بریده سخن نکند

1287. The head that has been cut off says nothing.

(Eng.) Dead men tell no tales.

سر صبری تو سر خروئی خیره  
زا بگر نه که زنگار زمین می زاید

1288. Thy verdure (i. e. respect) proceeds from thy redness of face, (i. e. gold) in the same manner as the earth produces verdigrise.

Used to express that the respect shown to such a person does not proceed from his own merits, but from the circumstance of his being a rich man.

سر فتیله را جرب باید کرد

1289. You ought to keep the head of the wick well greased. i. e. *In order to serve your own purpose it is advisable to bribe the people in office.*

سر که مفت به از غسل است

1290. Vinegar which you get for nothing is better than honey, (which you pay for).

سر کل می خارده

1291. The head of the bald man itches, i. e. *it requires to be scratched.*

This proverb, is addressed by a master to his servant who has been offending him, meaning that his head is like a bald man's that itches to be scratched, i. e. that he, the servant, seems desirous of a beating.

سر مار باید کوفت

1292. You ought to bruise the head of a snake.

سر مه از چشم می رباید

1293. He steals away the pigment from people's eyes. i. e. *He is a most dexterous thief.*

هرواز راستي آزاد شد

1294. The cyprus from its uprightness was made free; i. e. *not confined to any particular season, being always an evergreen.*

سرود بمستان ياد دهانيدن

1295. To put drunkards in mind of a song. i. e. *To revive the memory of any forgotten passion.*

سريکه بار نکشد باری باشد بر کردن

1296. The head that cannot support a load is itself a load on the neck.

مزي گران فروش نخریدن است

1297. The punishment for those who sell things dear is not to purchase from them.

سخت قدم بد هضم

1298. A lazy person is troubled with indigestion.

صطرهاکی راست آید چون کجی در مضطراست

1299. How can the lines be straight when the ruler is crooked?

سعدی باین ریش سفید دروغ نمیگوید

1300. SUUDEE with this white beard does not tell lies.

This saying is used when a person has objected to the probability of any thing that has been advanced, by one who is better acquainted with the subject, and whose assertion, in the end proves to be true.

صنله چو جاه آمد و سیم و زرش

صیلی خواهد بضرورت مرش

1301. When a mean person obtains rank and wealth, his head of necessity requires a blow.

سگت از ده و گان آهنگر چه خواهد برد

1302. What can a dog carry away from a blacksmith's shop?

Supposed to be said to a person who complained of his house being robbed, when in fact he possessed nothing worth taking.

سگت اصحاب کف روزی چند

بی نیکان گرفت مردم شد

1303. The dog of the companions of the cave, by associating with the good became a man.

For a full account of them; see SALE's translation of the *Quran*, Chapter 18.

سگت باش و برادر خورد مباش

1304. Be a dog rather than a younger brother.

It is related, that there was a certain person, who had three sons, the youngest of whom was always ordered by his other brothers to do any business that happened to them. One night in winter, when no man was able to go out of doors, owing to the ice on the road, excessive cold and a heavy fall of snow, their father invited some of his friends, who having assembled at his house, the father with his two first sons were conversing with their guests; while the youngest brother was every moment desired to do any thing that was necessary for their entertainment. When one of the guests told him to sit with them and take a little rest, with a deep sigh he uttered the above proverb in answer.

سگ بدر یای هفت گانه بشو

چون که ترشد پلید تر باشد

1305. Wash a dog seven times in the river and he will only become dirtier.

سگ را بشستن پاک نتوان کرد

1306. You can never make a dog pure by washing.

سگ بی دم

1307. A dog without a tail.

A foolish, worthless babbler.

سگ را طوق کردن دایره دولت است

1308. Putting a collar on a dog, is the circle of his good fortune.

سگ زرد برادر شغال

1309. A yellow dog is a jackal's brother.

When one bad person succeeds to the place of another, this saying is used.

سگ که عند منظور نجم الدین سگان را سرور است

1310. The dog that was caressed by Nujmooddeen was the chief of dogs.

NUJMOODDEEN was a *Fuqeer* of some celebrity, and in the estimation of his followers, every thing that he cherished was of high value; the phrase is applicable to any one who highly estimates whatever belongs to him.

سگ کوئی لیلی است

1311. This is the dog of LUELEE's street.

سگ نرند و همان به که آشنا باشد

1312. It is better to make friends with the dog that bites.

(Eng.) It is better to hold a candle to the devil.

سگ هر دری

1313. The dog of every door.

A flatterer, a parasite.

سگ نشینند بجای کبابی

1314. A dog has taken the cook's place.

To express that one has got a place for which he is quite unfit.

سگ هرزه مرس

1315. The dog of a useless chain.

A person of a changeable disposition, who attaches himself sometimes to one patron or master and sometimes another. *مرس* is a rope tied to a dog's collar, whereby he is kept from strolling; when he is constantly strolling, the rope is *هرزه* or vain, unprofitable.

سلام روستایی بیغرض نیست

1316. The salutation of a clown, is not without an object.

سلسله جنبان است

1317. He is a shaker of chains. i. e. *He is the promoter of an object.*

سلطنت گر چه بیک لحظه بود مغتنم است

1318. If empire (i. e. prosperity) be enjoyed even for a moment, it is fortunate.

سنگ بجای خود سنگین است

1319. A stone which stays in its own place, is really a stone.

سنگ بر پاره حصار مزین

چه بود که حصار سنگ آید

1320. Don't throw a stone at the walls of a fort, lest a stone come from the fort (on you).

سنگ بر دیوار زدن

1321. To throw a stone at a wall, (which rebounding strikes the thrower). i. e. *to injure one's self.*

سنگ زدن بر محل به از زر زدن غیر محل

1322. To throw a stone in its proper place, is better than to throw gold out of its place.

سنگ مفت و کلاغ مفت

1323. The stones cost nothing and the crows cost nothing.

سوال از آسمان جواب از ریسمان

1324. The question regarded the heavens, and the answer, a thread.

i. e. An answer quite foreign to the purpose.



سوال دیگر و جواب دیگر

1325. The question is one thing and the answer another.

i. e. The answer has no connection with the question.

سود سفر سلامتی است

1326. The greatest advantage in travelling is to return in safety.

سور از گله دور

1327. Far be the streaked (camel) from the flock.

*Soor* is said to mean a black or brown streak extending from the mane to the tail in horses, camels, asses, &c. by some it is considered as a lucky mark, by others unlucky; in the former case the proverb is an imprecation, in the latter a benediction.

سوزنده آتش است که هرگز سرد نشود

1328. It is a burning fire that will never be extinguished.

Said of any one that has a bad temper, or of one in great sorrow.

سوزدل نوح علیه السلام را طوفان تواند کشت

1329. The deluge alone can extinguish the fire of the heart of NOAH (on whom be peace).

سکاکی بجفایت گرفتار شده است

1330. SUKKAKEE was caught when in state of pollution.

سوز باید مرد را کوسازی آهنگ هم

1331. A man ought to sing with feeling, although his instrument be out of tune.

سوزن عیسی را جز رشتهٔ مریم درخور نباشد

1332. Except the thread of MARY, there was none fit for the needle of JESUS.

سوزن جاسوس است و تیغ زبان گیر سوزن

1333. A spy is a needle the point of which is a tongued sword.

سهل سرکه باید که از آب دوغ ترشتر باشد

1334. It is easy for vinegar to be sourer than water.  
Implies that one of two things surpasses the other, beyond all comparison.

سیاقب عطارد از روزنامهٔ شمس روشن شود

1335. The calculation of *Mercury* is illuminated by the journal of the sun.

صیر در لوزیله دارد

1336. He has garlic in the sweet meats.

Spoken of one who wears a fair outside, but is internally malicious or dishonest.

صیر را چه غم گرسنه است

1337. What feeling has one who is satiated, for a hungry person?

صیر نخورده ام که از بوئی کفدش ترسم

1338. I have not eaten garlic, that I should be afraid of its bad smell.

This proverb is used by a person to express, that he has not been guilty of any act for which he has occasion to be alarmed.

سیر با شیر اگر چه کنده است لیکن ایجاد بنده است

1339. Garlic with milk although it is fetid, is my own invention, i. e. although the world don't like garlic with milk, still it is agreeable to my taste.

Spoken by one in reply to another who endeavors to dissuade him from any bad habit, &c. The speaker means to express, that he cares not for the opinion of the world, but shall persist in his own habits as long as they are agreeable to him.

صدای نقد به از حلوائی نسیه

1340. The blow of cash is better than the sweetmeats of credit; i. e. *a small benefit obtained, is better than a great one in expectation.*

سیماب زر را سپید رو کرده اند

1341. Quick-silver gives gold a white face.

سیمرغ د بگراست و سی مرغ د بگر

1342. SEEMOORGH (or griffin) is one thing, and *see-moorgh* (or 30 fowls) another.

سی هم بر سر خمسين

1343. Thirty on the back of fifty. i. e. It is better to expend some thing more than leave a business unfinished, on which much has already been expended.

(*Eng.*) Why lose a hog for a penny worth of tar.

صیاه روئی آهنگر سرخ روئی آهن است

1344. The blackness of the face, (i. e. the labor) of the blacksmith, is the cause of the iron's redness of face, (i. e. excellence).

صیه دلی دوات سر قلم را سیاه کند

1345. The ink-holder's blackness of heart, blackens the head, (i. e. point) of the pen.

سرش بوی قرمه میکند

1346. His head smells of the Qoormu; i. e. he has been guilty of some crime, in consequence of which he will be put to death.

صیه روئی زحل بیک دلو شسته نشود

1347. The blackness of the face of Saturn cannot be washed away by one bucket of water. [دلو signifies a water bucket as well as the sign Aquarius, which with Capricorn, is appropriated to Saturn].

شاخ گل هر جا که روید هم گل است

1348. The branch of the rose, wherever it grows, is always a rose.

شاخی که بلند شد تبر خوردنی گفت که من نیم شکر خوردم

1349. A branch that grew tall, received a blow from an axe; the sugarcane said, I am merely a reed; therefore, it was filled with sugar.

شاد باید زیستن نا شاد باید زیستن

1350. I must live, whether I am happy or not.

Said by a person in great distress.

شاگرد این زمانه بوقت سبق یگانه

1351. The pupils of the present day are friends at the time of reading their lessons.

See No. 177 of this Section.

شاگرد رفته رفته با استاد میرسد

1352. A scholar by degrees arrives at the rank of his teacher.

شب کورگذشت و لب تنورگذشت

1353. The night on which the rich wear sable passes, and that on which the poor sit by the side of the oven, also passes away. i. e. time passes away however occupied

شاه گر لطف ببعدد راند

بندد باید که حد خود داند

1354. If a king confers many favors on his slave, he (the slave) ought not to forget his situation.

شاه بپاخان تو را میخواهد

1355. Come king the *Khan* calls thee.

Said, when one of inferior rank takes upon himself to require the attendance of a superior.

شاهان چه عجب گریبوازند گدا را

1356. Were kings to bestow favors on the poor,  
it would not be at all surprising.

شاه اسپرم از دو برگ پیداست

1357. The sweet basil is known from its two leaves.

شاهان کم التفات بحال گدا کنند

1358. Kings seldom pay attention to the situation  
of the poor.

شاید همین نفس نفس واپسین بود

1359. Perhaps this breath may be the last.

To express the uncertainty of life.

شاید که همین بیضه برآرد پروبال عطا کرد

1360. Perhaps this very egg, may put forth feathers  
and wings and become a phœnix.

شب تاریک و بیم موج و گرداب چنین هاست

کجا دانند حال ما سبکساران صاحبها

1361. The night is dark, the waves are terrible,  
and the whirlpool is very dreadful; how can those  
who are happy on shore form an idea of our situ-  
ation.

شب بعیار و شادی بیکار

1362. Though much of the night remains, yet the entertainment is spoiled.

Spoken in reply to those who plead in defence of their indolence, and having made no progress in a task assigned them, say that there is plenty of time remaining,

شب حامله ایست تا چه زاید فردا

1363. The night is pregnant, let us see what she will bring forth to-morrow, i. e. *no one knows what is in the womb of futurity; or what to-morrow will produce.*

شب کره خرطاس و س همین مینماید

1364. At night an ass's colt looks like a peacock.

شب کره صبور مینماید زنگی بچه حور مینماید

1365. At night a cat looks like a sable, and a young *Ethiopian* like a virgin of paradise.

(Eng.) When candles are out all cats are grey.

شب در پی صبحی دارد

1366. Every night has a morning after it.

(Eng.) It is a long road which has never a turning.

شب بکام عالم و بکدم بکام ما نشد

1367. Fortune has favored the whole world, but never favored me for a single moment.

Said by one who sees every body succeed except himself.

شپرک پروانه شمع خورشید نباشد

1368. The bat never becomes the moth of the candle of the sun; i. e. the bat does not like the sun.

شپره گروصل آفتاب نخواهد

رونی بازار آفتاب نکاهد

1369. If the bat desires not a meeting with the sun, the splendor of the luminary will not thereby be diminished.

شب سیاه گاوسیه

1370. The night is black, and the cow is black.

هترارزان است اگر قلاده در گردن نمیداشد

1371. The camel would be cheap, if it had not an ornament about its neck.

Said by a person who wishes to purchase a thing, but without its appendages.

هتریان درو وانچه خربنده گشت

1372. The camel-driver has fallen into the same trouble as the muleteer; i. e. the animal having perished he must take up the load, a circumstance common with the latter.



شتر بدانگی ولی کران است

1373. A camel for a farthing and still too dear.

To denote extreme poverty. A merchant having lost his whole property, was reduced to extreme poverty; having proceeded along with his son to a place, where a camel was to be sold for a farthing, the son informed his father of the price, but being unable to buy it, he said, "It is too 'dear.'"—Sometime after when the merchant was in an affluent state, they happened to pass through a village, where an egg was to be sold for one rupee; the son informed his father of this wonderful circumstance, but the merchant said, "It is very cheap." On being asked the reason of his apparently inconsistent answers the merchant replied, that when he was very poor, he considered one farthing a large sum; but now being possessed of a considerable sum of money, he did not care to give one rupee for an egg.

شتر در خواب بیند پنبه دانه

1374. A camel beholds cotton seed in his sleep.

See No. 609 of this Section.

شتر دیدی نه

1375. Have you seen the camels? No.

Taken from a circumstance which is said to have happened to Shuekh Suudee, who saw some camels running away, and soon after met the drivers in pursuit of them. They asked, had he seen the camels.—He replied yes, they have gone in such a direction. On this the men began to beat him and he pronounced this verse: سعد یا چند خوری چوب شتر بانان را

Suudee! how long shall you endure the cudgels of the camel-drivers? If they ask have you seen a camel, say no. *Applied to one who suffers some mischief by telling the truth. It is also used as a caution to prevent a person from communicating what he knows, if interrogated.*

شتر صالح به از مرد صالح

1376. The camel of Ṣalih, is better than the people of Ṣalih.

There is a play on the words **مرد صالح** which also means a virtuous man. See SALE's translation of the Qo'ran chap. 7.

شتر نقارخانه است

1377. He is like the camel of the music gallery.  
i. e. He is deaf to all advice.

شتر نیستم که دو جا گردنم میزنی

1378. I am not a camel that you should wound me  
in two places of my neck.

Said by one who has once suffered on account of another, who now declares that he won't be put to any further inconvenience or expense.

شدنی شده که چه خواهد شد

1379. That which was to happen has happened,  
what more can happen?

شراب مفت ناصی هم میخورد

1380. Even the Qazee drinks wine when he can  
get it for nothing.

شراب زده را شراب دوا است

1381. Wine is a medicine for drunken man.

شرطه هم وقتش نبود لایق کشتی

1382. The wind is not always favorable for the  
ship.

شغال بیغه ماژندران را نگیرد جر سگت ماژندرانی

1383. No dogs except those *Mazinduran* can seize the jackals of *Mazinduran*.

شرم عثمان برای ایمان است نه برای ریزی

1384. Osman was modest on account of his faith, not on account of the good things of this world.

شش نقد به از دنبه نسبه

1385. Lungs at hand are better than a sheep's tail in expectation. See سیلی نقد

شعر فہمی عالم بالا معلوم شد

شعری و شاعری بشعیری نمیخوردند

1386. Poetical intellect belongs to a loftier sphere, a poet and his strain are not to be had for a barleycorn.

Used by way of reproach towards those who are unable to understand poetical beauties.

شعر فہمیدن به از گفتن بود

1387. There is more merit in understanding poetry than composing it.

شکل در ویش صورت سوال است

1388. The form or appearance of beggar is a question personified.

شکر با پیاز مزه ندارد لیکن این اختراع بد و است

1389. Sugar with onions is unpleasant to most;  
but such is my taste.

شکم درویشان تغار خدا است

کسی که پرکند حبیب خدا است

1390. The belly of the poor is the trough of God,  
and the person who fills it is the friend of God.

شلغم بخخته به از نقره خام

1391. A boiled turnip is better than raw, i. e. (virgin) silver.

See Part I. Sect. II. No. 31.

شماتت دشمن به که سرزنش دوست

1392. The scoff of an enemy is better than the reproof of a friend.

شمشیر نیک ز آهن بد چون کند کسی

1393. How can a good sword be made from bad iron?

To express the inefficacy of education bestowed on a blockhead or one of a disposition innately bad. See 18th of this Section.

شمشیر بکون بسته که من نوکر شاهم

1394. He has put on a sword and says that he is  
servant of the king.

Said when any one assumes a rank which he is not entitled.

شمشیر مردمان خالی نمیباشد

1395. The sword of the brave is never unemployed.

شنبه یهودان ارزانی باد

1396. The Jews are welcome to Saturday.

شمع را پشت و رو نمیباشد

1397. A candle has neither front nor back.

Spoken of one whose words and thoughts agree.

شمع را هر چند صر میزند روشتر شود

1398. Notwithstanding people cut off the head of the candle it gives more light.

شمه بمقدار علم

1399. The pendant part of the turban should be in proportion to the learning.

It was formerly the costume of the learned to have the end of the turban which was called شمه hanging down on the back, the phrase implies, let not any one exceed in show or expense, his rank or his means. See با ندازه هم

شنید کی بود مانند دیده

1400. How can hearing be like seeing?

شهر آمدی آدم بشو

1401. Now that thou hast come to town, become a man.

شود شود نه شود گو مشوجه خواهد شد

1402. If it happens it happens, if does not happen what will happen?

Said by one who is quite indifferent as to the result of an affair.

شوق در هر دل که باشد رهبری در کار نیست

1403. In whosever's heart there is a real desire for an object, he has no occasion for a guide to direct him to it.

شوهر هم میخواند و درویش هم می آید

1404. Her husband calls her, and the *Fuqeer* is also coming.

Taken from the history of a woman who was called by her husband at the very time when she had made an assignment with a *Fuqeer*; and applied to one who is distressed and embarrassed by being wanted in two places at the same time.

شوی زن زشت روی نابینا به

1405. It is better that the husband of an ugly woman should be blind.

شیر با شیر زور بنماید خار و خس را خال بپزاید

1406. When lion contends with lion, the thorns and straw go to wreck. i. e. the weak are ruined by the contention of the powerful.

Quiquid delirant reges plectuntur Achivi.

شیر قالین دیگر و شیر نیستان دیگر است

1407. The lion on the carpet is one thing, and the lion in the forest another.

Said when a thing of inferior value is compared with another of great worth.

شیر را بچه‌هی ماند باد تو به بیغمبر چه میمانی بگو

1408. A lion's whelp resembles its sire, but tell me in what respect do you resemble a prophet?

شیشه بشکسته را پیوند کردن مشکل است

1409. It is difficult to mend a broken glass.

شیطان خانه خود را خراب نکند

1410. The devil does not destroy his own house.

صاحب کرم همیشه مفلس است

1411. A liberal man is always poor.

صاحب عزیت آدم شمار است

1412. A mourner is always counting men.

In order to see how many he must provide entertainment for.

صاحب خر را پس خر نمیتوان دید

1413. Cant you bear to see the owner of the ass behind the ass.

Said when the relations of a person cannot permit him who has really by his own exertions acquired any property spend it on himself.

صبری ترا کامیاری دهد

1414. Patience will accomplish your desire.

صبح خواستم خضري بينم خرس در چارشد

1415. In the morning I wished to see a person like Khizr, but instead of that I met with a bear.

It is related, that a poor man at *Mazunduran* said to his wife, that he had dreamed of Khizr the preceeding night, and he was in hopes that a person would come unexpectedly and extricate him from his distress. He passed the night with this idea, and next morning after saying his prayers, he went out of the town overjoyed; and began to walk about the mountain; when a bear came up to him out of a hole and hugged him, the man having got rid of the bear with great difficulty proceeded to his house much wounded; he happened to meet with some of his friends one of whom asked him the cause of his wounds, he answered in the above proverb.

صبح يتيمان وشام غريبان سخت ميباشد

1416. The morning of orphans, and the evening of travellers is painful.

صبح را شام در قفا باشد

1417. The evening follows the morning. i. e. Prosperity is uncertain and may be followed by a reverse.

صبر مفتاح گارها است

1418. Patience is the key of difficult affairs.

(Eng.) Patience is a plaister for all sores.

صبر تلخ است وليکن بر شیرین دارد

1419. Patience is bitter itself, but bears sweet fruit.



صبر کن تا که بجائی رسی

1420. Have patience in order that you may arrive at your object.

محبت ناجنس باشد ثمره آزارها

1421. Much trouble is the fruit of society with the worthless.

محبت نیکان بدانرا سود نیست

1422. The society of the good has no effect on the bad.

محبت سرخس از خست و مر جان

1423. This is the society of Surukhs and Surigan, i. e. Surukhs being a city of Khorasan, the dwelling of the wise Looqman:

Addressed to a person, who endeavours by flattery to insinuate himself for interested purposes, into a company of which he is unworthy.

مدای دهل از خالی بودن شکم است

1424. The sound of the drum, proceeds from its having an empty belly.

It means that the ignorant are generally the most noisy.

مدا از هر دو دست می براید

1425. A sound is produced from both hands.

It used to express, that it requires two persons at least to accomplish any thing properly. See No. 150 of this Section.

مد بار اگر توبه شکستی باز آ

1426. Although thou hast broken the bow of repentance a hundred times, still come back to me (for forgiveness).

Said to a person not to despair of God's mercy.

مد تک زرگر یک تک آهنگر

1427. One hundred blows of a goldsmith's hammer are only equal to one of a blacksmith's.

See Part II. No. 759.

مد در شود کشاده چوبچنه شود دري

1428. One hundred doors will be opened when one door is shut.

See Part I. Sect. I. No. 486.

مد در هر جا که نشیند صدر است

1429. Wherever the chief sits, that is the chief place.

مد شکر که چقدر نبود

1430. A hundred thanks (to God) that it was not beet-root. See خوب شد

مد نه دادن رد بلا است

1431. Giving alms keeps off misfortunes.

صدق پیش آور که اینجا هر چه آرند آن برند

1432. Bring truth with you, for what you bring here, (i. e. this world) that you carry.

Each will be treated hereafter according to his deserts.

صد کشته جو من به که تو غمگین نه زنی

1433. If a hundred such as I should be killed, it is best that you live not in sorrow.

صد کلاغ را یکت کلوخ بس است

1434. One clod is sufficient to drive away a hundred crows.

صد کوزه میسازد که یکی دسته نیارد

1435. He makes a hundred pots, but none of them have handles.

صد تشنه جو من به که تو غمگین نفسی

1436. If a hundred such as me should be thirsty it is well, that you should not remain in sorrow.

صد من بر قویک من نیست

1437. A hundred *Muns* of heron's down is not one *Mun*. *نر* in the *Turkish*, is the name of a species of heron whose down is used for pillows, &c.

i. e. Ten or a hundred fools are not equal in value to one wise man.

صد گربه یکت موش

1438. A hundred cats and one mouse?

Said when many people attack one, a poor defenceless person.

صد موش را یکت گربه بس است

1439. One cat is sufficient for a hundred mice.

See صدکلاغ

مفای خانه از آب و جاروب است

1440. The cleanness of a house, is effected by means of water and a broom.

صغرای ما بایموی نمیشکند

1441. Our bile (choler) is not to be removed by a single lemon.

Said, of a person who is not satisfied with what is offered him, but demands more.

صف مغارب راهرنی بس است

1442. A shout is enough for a defeated army: to make them run away.

ملای صمر نندی

1443. A false invitation; merely complimentary without wishing or expecting that it should be accepted.

ملا نشد بلا شد

1444. It was not good advice, but a misfortune.

This is said by one who has suffered from having followed the advice of another.

صلاح کار کجا و من خراب کجا

1445. How can a man like me who am intoxicated with divine love, give good advice in worldly affairs.

صلاح ما هما آن است کان تراست صلاح

1446. That is entirely pleasing to me which is pleasing to thee.

i. e. I have no will but thine.

صلح اول به از جنگ آخر

1447. Peace at first, is better than war at last.

صورت کرگ دیدن مبارک است و ندیدن هم مبارک

1448. It is lucky to see a wolf, and it is also lucky not to see one.

It is esteemed a lucky omen for a person to see wolf at the commencement of a journey; whilst at the same time the sight of him is apt to alarm the traveller.

صوفی نشود صافی تا در نکشد جامی

1449. The Şoofee will not become pure till he takes a cup.

The meaning of this line is considered mystical: the cup implying a draught of divine love.

صوفیان صاف را اول بدوزخ میبرند

1450. First they carry to hell pure Şoofees.

i. e. A person must suffer many hardships in order to become a Şoofee.

صیاد نه در بار شکاری ببرد

باشد که یکی روز بیلکش ببرد

1451. A hunter does not always find game. It may so happen that one day a leopard may tear him in peices.

صید را چون اجل آید سوی صیاد رود

1452. When death approaches the game, it goes towards the sportsman.

See No. 43 of this Section.

ضابطه یاری در سر دارد

1453. The rules of friendship he has in his head.  
i. e. *He wishes to form a friendship.*

ضامنی باد صفت بریش است باد صفت بکیمه

1454. Security is either putting your hands upon your beard, or into your purse.

ضبط ملکی نیست مگر بی سیاست ای پسر

1455. The possession of a kingdom is impossible without good government; O my son!

ضرب المثل روزگار است

1456. He is the proverb of the age.

i. e. He is distinguished among his co-temporaries, either for good or bad qualities, but generally for the latter.

فیرب ضرب اول است

1457. The first blow is the blow.

(Eng). The first blow is half the battle.

نیافت شیراز

1458. Sheeraz hospitality. i. e. Giving an invitation in hopes that the person invited will not accept of it.

فرب دستی ندیده است

1459. He has never received the blow of any hand; i. e. he has never experienced the hardships of the world.

ضعف دین نشان شقاوت است

1460. Instability of faith is a mark of wretchedness.

ضعف را با نعلب چه برابری

1461. What equality between a lion and a fox?

طاقت مهمان نداشت خانه بمهمان گذاشت

1462. He could not entertain his guest, but left him the house to himself.

Applied to a person who when a visitor comes to his house, goes out, pretending business and leaves him to wait his return.

طاقت دیدن ندارد روی پنهان میکند

1463. He could not look at him therefore he hid his face.

طامع همیشه ذلیل است

1464. A covetous person is always debased.

طبل پنهان چه زخم طشت من از بام افتاد

1465. Why should I beat my drum in secret,  
since my bason has fallen from the top of the  
house;

i. e. Why should I endeavor to keep secret what has already become public.

طبيب مهربان از دیده بیمار می افتد

1466. The doctor who is kind falls in the estimation of his patient.

طبيب بيمروت خلق را رنجور ميخواهد

گدا بهر طمع فرزند خود را کور ميخواهد

1467. The unfeeling doctor wishes people sick,  
(for his own advantage) and a beggar through  
avarice wishes his son blind: that he may go  
about begging with him.

طفلي و دامان مادر خوش بهشتي بوده است

1468. Infancy was a paradise.

طفل بمکتب نمیرود ولی برندش

1469. The child does not go to the school, but is  
carried there.

Spoken of one who does any thing unwillingly, or is forced to do it.



طفل دامن گیر من آخر گریبان گیر شد

1470. The boy who once seized the skirt of my robe, (i. e. who was brought up by me) at length seized my collar, (i. e. became my enemy).

طفل طفل است اگر بیغمبر زاده هم باشد

1471. A child is a child, though the son of a prophet.

طفیل کدو کرم هم آب میباید

1472. By means of the pumpkin, the worm also gets water.

Said when poor people obtain any thing by means of the great.

طمع آرد بمردان روی زردي

1473. Covetousness brings people to shame.

طمع را سر نیز کمره مردی

1474. If you be a man of courage cut off the head of avarice.

طمع را سه حرف است هر سه تهی

1475. The word طمع consists of three letters, and each of them is empty (i. e. without points).

Said to dissuade any one from being avaricious.

طنه بر کسی مزین بصورت زشت

1476. Do not reproach any one with his looks.

طوق لعنت بگروه نش افتاد

1477. The chain of (God's) curse has fallen upon his neck.

When any one has fallen into misfortune, he is apt to say this of himself; and it likewise said by other people in speaking of him.

طوطیان در شکرستان کامرانی میکنند

1478. Parrots live happily in a plantation of sugar canes.

طینت بیمعنی سفالست بی شراب

1479. A person of a bad disposition, is an earthen vessel without wine.

ظالم از مظلوم باشد شکوه چین

1480. An oppressor complains more of the oppressed, than they do of him.

ظالم تا بمرگ دست نمیدارد ازستم

آخر پر عقاب بر تیر میشود

1481. A tyrant even at the point of death, does not leave off his oppression; the feathers of the eagle after his death become feathers for arrows.

ظالم مظلوم نما است

1482. The oppressor puts on the appearance of the oppressed.

ظالم پای دیوار خود را میکند

1483. The tyrant saps the foundation of his own house.

ظالم همیشه خانه خراب است

1484. The oppressor is always in distress.

ظاهرش از شیخ و باطن از شیطان

1485. Externally he is a saint, but internally he is a devil. See من میں

ظاهر عنوان باطن اصص

1486. The outside of a thing is an index to that which is within.

ظاهرا یار و باطن اغیار

1487. A friend in appearance, but an enemy at heart.

ظراف آتش فروزدانی اصص

1488. Wit is the inflamer of aversion.

ظریفه سگ لیحد تابل استعمال لیحد

1489. The vessel which the dog licks is not fit to be used.

ظریف همیشه سرگردان اصص

1490. The witty man is always in trouble.

ظفرونصرف از جانب خدا اصص

1491. Victory is from God.

ظلم ظالم باعث ویرانی ملک اوست

1492. The oppression of the oppressor, is the cause of the desolation of his country.

ظلم بسویف عدل است

1493. Oppression which is not carried to extremes, is justice.

The Persians are so much accustomed to oppression, as to be perfectly reconciled to a moderate degree of it.

عارف بخود غیر عارف است

1494. He who is self conceited is not a saint.

عارف که برنجد تنک آب است هنوز

1495. A saint who is easily offended is like a little water, (which is easily spoilt).

عاشقی را زرمی باید نه لاف

1496. A lover ought to be possessed of money not of vain glory, (in order to attain his object).

عاشقم لیکن تا کنار بام

1497. I am your lover, as long as your beauty lasts.

عاشقم لیکن تا ز مستوفی دارم

1498. I am a lover but still I have the airs of one beloved.

Said by a Şoofce of himself.

عاشقی بس مشکل است

1499. The task of a lover is very difficult.

عاشقِ مهربان تر از پدر است

1500. A lover is more kind than a father.

عاقبتِ کرک زاده کرک شود

1501. The wolf's whelp becomes at last a wolf.

(*Lat.*) *Lupus pilum mutat non mentem.* (*Eng.*) That which is bred in the bone, will never wear out of the flesh.

عاقلان خود میدانند

1502. The wise know exactly how the matter stands.

i. e. It is quite unnecessary to inform those who are already well acquainted with an affair. It seems to correspond with No. 298 of Part I. Sect. I.

عاقلان پیروی نقطه نکنند

یا بخوانند یا غلط نکنند

1503. The wise don't servielly follow the dots, (in reading) for they either will not read at all, or if they do they read correctly.

i. e. A wise man won't engage in what he does not perfectly understand.

عاقل دوباره فریب نمیخورد

1504. A wise man is never deceived twice.

عالمی را به نیم جو نخورند

1505. They (i. e. the world now a days) will not give half a barley corn for a learned man.

عبارت از نظیر بی نظیر شود

1506. The style from its comparisons, is incomparable.

عجب عجب که ترا یاد دوستداران شد

1507. It is surprizing that you should recollect your friends.

Said by one to his friend, whom he has not seen for a long time.

عجب رسمى است رسم آدمى زاده

که دور افتاده را کم میکند یاد

1508. It is an extraordinary custom among mankind, that they forget a person when a far off.

(Eng.) Out of sight, out of mind. See Part. I. Sect. II. No. 104.

عدو شود سبب رزق گر خدا خواهد

1509. If it please God, an enemy becomes the cause of one obtaining his daily food.

Said when one obtains any thing through the means of an enemy.

عذر بدتر ز گناهش نگیرد

1510. Behold! his excuse is more culpable than his crime.

عذر تقصیرات ما چند آنکه تقصیرات ما

1511. Our excuses are in proportion to our crimes.

عروسی که بمن رسید شب کوتاه شد

1512. When I was married, the night was short.

عروسیکه زوی خود پس غریبیل پنهان کند بیخندش  
حاجت نیست

1513. It unnecessary to sift the bride, who hides  
her face behind a sieve.

عزت هرکس بدست آنکس است

1514. Every man's honor is in his own keeping.

عزت در عزالت است

1515. Respect is in retirement.

عزیز من جواب است این نه جنگ است

1516. My friend, recollect that this is an answer,  
not a challenge.

عشق است و اراده

1517. Love is the same with desire.

عشق است و هزار بدگمانی

1518. Love is the cause of a thousand suspicions.

عشق بازی را ز مجنون یاد می باید گرفت

1519. You ought to learn the art of love from  
MUJNOON.

عشق نشد بلای جان شد

1520. Not to have loved, is never to have been  
blessed.

عشق و مشک پنهان نمی ماند

1521. Love and musk do not remain concealed.

عشق آمد نی بود نه آموختنی

1522. Love comes of its own accord and not by teaching.

عشق آتش است پیر و جوان را خبر کنید

1523. Love is a fire, let old and young beware of it.

عصای پیر بجای پیر

1524. The saint's staff in the place of the saint.

(Eng.) Love me, love my dog.

عطای تو بلقاي تو بخشیدم

1525. I have given bounty to thy countenance.

Spoken to one who gives any thing either reluctantly or of a bad quality.

عطاردی باید که تاب نزد یکی آفتاب آرد

1526. You ought to be like Mercury, to be able to come so near the Sun.

عقل چون آید بتو گوید که آن کن

1527. When wisdom comes it says do that.

عقل مدرسه چیزی دیگر است

1528. College knowledge is quite another thing.

i. e. Booklearning is one thing and a knowledge of the world another.

علاج واقعه قبل از وقوع باید کرد

1529. We should provide against an accident before it happens.



علم برود و عادت نرود

1530. Sickness may be cured but not habit.

علم نجوم تیانہ روزگار است

1531. Astrology is the physiognomy of the age.

علم شی به از جهل شی

1532. Knowledge of a thing, is better than ignorance of it.

علم در مینه میباید نه در سینه

1533. Science ought to be committed to memory, not be put in a common place book.

علم غیب خامه خدا است

1534. The knowledge of invisible things, belongs only to God.

علم مرغ وحشی است

1535. Science is like wild fowl.

It is difficult to be kept, even when acquired.

علم و ادب بپرگاندهند

1536. Knowledge and good breeding are not bestowed on every beggar.

عمر گر خوش گذرد زندگی خضر کم است

1537. If the time passes agreeably, the life of Khizr, (who never died) appears short.

For an account of Khizr. See Part II. Section I. No. 557.

عمر سفر کوتاه است

1538. The life of a journey is short.

When any one undertakes a journey, this saying is used to comfort his family, who are left behind.

عمر همه بیاد میروند

1539. Man's life is given to the winds, i. e. spent unprofitably.

عمر هر رازی برای تجربه است

1540. A long life is for the purpose of giving experience.

منا را میخواهد که بدام گیرد

1541. He wishes to catch a phoenix, in his net.

i. e. He wishes to do what cannot be done.

آعوان خود سوزد و کفده دوزخ شود

1542. The assistant burns aloe wood, and it becomes the wood of hell, (in colour).

That which is naturally excellent may appear to disadvantage by being misapplied.

(Eng.) Evil communication corrupts good manners.

عود و هرگین هر دو در آتش رود خاکستر است

1543. Should wood of aloes, and dung, be put in the fire, they will both become ashes.

It is used to express the death levels all.

عوض دارد گله ندارد

1544. Retaliation is no ground of complaint.

(Eng.) A fair exchange is no robbery. See Part I. No. 446.

عوض نیکی بدی است

1545. The return for good is evil.

Said in complaining of the present times, or of one who has behaved ungratefully.

عیب خود را کسی نمی بیند

1546. No one sees his own faults.

عید عظیم چاشنی دیگر دارد

1547. The grand festival, (which in *Persia* begins on the first day of the year), has a very different flavor, (i. e. is very superior to the rest).

عیسی بدین خود موسی بدین خود

1548. *Isa* followed his own faith, and so did *Moses*.

To express an aversion to controversy.

عیش را در جهان خزان دادند

1549. In this world there is an autumn, to every season of pleasure.

(*Eng.*) Every spring has an autumn. See Part I. Sect. I. No. 459.

غانلان خوش فراغت دارند

1550. The fool spends his life pleasantly, (being free from care).

غربت دیده مهر باخ باشد

1551. He who has experienced the hardships of travelling is kind to others.

غرق شده را یفر یاد چه شود

1552. Of what use is it to call on one who is drowned.

(Eng.) What cannot be cured must be endured.

غریب نیستم بیمارم

1553. I am not poor, I am sick.

A shopkeeper who had given shelter to a poor *Moghul*, had soon after a dispute with another *Moghul*, and got a beating for his pains. On his reproaching his adversary with so ill a requital of his kind treatment of the poor man, the other answered him with this phrase.

غضب مرد محک اوست

1554. The anger of man is his touch stone.

i. e. You can judge of a man by his anger.

غلام همه آیم که دل بکس ندهد

1555. I admire the resolution of him (or her), who gives his heart to no one.

The speech of a lover.

غله گرازان شود امحال صید میشوم

1556. Should grain be cheap this year, I shall become a lord.

غم فردا را امروز نباید خورد

1557. You ought not to suffer to-day the grief which belongs to-morrow.

(Eng.) Enough for the day, is the evil thereof. See No. 228.

همه بداری بزخیر

1558. If you have no pain (or trouble), buy a goat;

i. e. That your cares may be employed in tending it, and you may have something to do.

غنچه از ترش روی دلنگ است

1559. The bud from its sourness of countenance,  
is narrow-hearted, i. e. *distressed*.

غنی هر چند کریم باشد صفره بر سر راه نمی اندازد

1560. A rich man though he be liberal, still does  
not spread his table cloth on the public road.

غواص در دریا چیزی ندیده است که بغورش غوطه میزند

1561. The diver has seen something in the sea,  
for which he dives.

Said when a person is observed to pursue any thing attentively.

غوره مویز میشود مویز غوره نمیشود

1562. Unripe grapes become raisins, but raisins do  
not become unripe grapes.

Used to express that an ignorant man may become learned, but that a  
learned man does not become ignorant.

غول در این خانه بند نمیشود

1563. A demon could not be prevailed upon to  
stay in this house.

فال بد بر زبان بد باشد

1564. A bad omen ought not to be mentioned.

فال نیک نشان حال نیک

1565. A good omen portends prosperity.

Applied to a child, who gives indications of future ability.

فال نیکو بزن بهر کاری

1566. In every affair presage good.

فالفز جهان بهر خزان آمد و است

1567. The melon field of the world was made for the autumn. i. e. The world was made to be destroyed.

فترک جوان مردان دست آویز امید است

1568. The saddle strap of the generous, is the bond of hope for the poor.

نفته خفته را مکن بیدار

1569. Dont awaken sleeping sedition.

(Eng.) Do not awaken sleeping dogs.

نفته در خواب است بیدارش مکن

1570. Sedition is asleep, dont awaken it.

فراخ روزی را با قیط چه کار

1571. He who is well provided for, what has he to fear from the famine.

فراموشی زیاران لازم افتاده است دولت را

1572. Forgetting one's friends, necessarily follows the acquisition of wealth.

فربه خواه نخواه مرد آدمی باشد

1573. A fat man whether he will or no, is a great man.

فربهی شیء دیگر و آماس چیزی دیگر است

1574. Fatness is one thing and swelling is another.

فردا شب کند خطار کا عیب مندی

1575. As you are drunk to night, you will be crop  
sick to-morrow.

فردا که دیدم از این

1576. Who has seen to-morrow? I.e. Enjoy to-  
day, no one knows what will happen to-morrow.

فرزند اگر چه عیب ناک است در چشم پدر  
ز عیب پاک است

1577. A son although full of faults, is perfect in his  
father's eyes.

فرزند گسان نمیکند فرزندی

1578. The sons of other people, will never perform  
the duties of sons, (to you).

فرمان بردار در آیند و روزن است

1579. An obedient servant comes in at the window,  
(if he be desired to do so).

فریب میدی باشد خواب میاید

1580. The sleep of the fowler is only to deceive  
the game.

فریاد شغال و بال شغال است

1581. The cry of the jackal, is his greatest mis-  
fortune, (as it discovers where he is).

فرزند اگر توده خاکستر است

نور و چشم پدر و مادر است

1582. A son although he be a lump of earth, (i. e. good for nothing) still he is the light of the eyes of his parents.

فصل و هنر ضایع است تا ننمایند

1583. Talents and skill are of no value without being exhibited.

(Lat.) Nullus argento color est, avaris  
Abdita terribis inimica laqueo.

فعل بد کرده را سزا این است

1584. This is the punishment of evil-doers.

Spoken of one who is involved in misfortune by his own misconduct.

فکر زاهد دیگر و سودای عاشق دیگر است

1585. The thoughts of the devotee, and the lover, are very different.

(Eng.) So many men so many minds.

فکر هر کس بقدر همت او است

1586. Every man's cares are in proportion to his ambition.

لفل مبین که خورده است بخور ببین چه تند است

1587. Don't despise pepper because it is small, eat and see how pungent it is. i. e. We ought not judge of the powers of people by their size.



فوطه بر جهنم خورده نی بیار

1588. Let the revenues go to hell, bring me my daily food.

It is used to express the speaker's wish to receive a part if he cannot get all that he wants.

فهم سخن گر نکند مستمع

توبه طبع از متکلم مجبوری

1589. When the hearer does not understand the discourse, expect not any effect from the genius of the orator.

فیل گرچه مرده است لیکن پوستش بار خراست

1590. The elephant although dead, still his hide is a load for an ass.

فی الجملة بهر چه دست شانی

همه جو قوی بود برانی

1591. In short whatever you put your hand to, if you have only resolution you will succeed in.

فی المثل دست برندش نشود مشتش وا

1592. For example, should you cut off his arm, his hand would not open. See No. 202.

قارون هلاک شد که چهل خانه گنج داشت

نوشیروان نمرده که نام نکو گذاشت

1593. QAROON who had forty chambers full of treasure was destroyed, but NUOSHEERWAN died not, having left an immortal name.

قاصد ان را کذد و بگدي نيست

1594. There are no stocks and bonds for messengers. i. e. Messengers are not, (or ought not to be) treated ill.

قاضي بدو گواه راضي

1595. The judge is satisfied with two witnesses.

قاضي بر رشوت راضي

1596. The judge is satisfied with a bribe.

قاضي چست گواه هست

1597. The judge is sharp, but witnesses are good for nothing.

قاضي اربا ما نشيدد بر نشان دست را

محتسب گرمي خورد معذوره دارد مست را

1598. If the Qazee were of our party he would toss his hands about; if the Moo:uhsib (or censor) would drink wine, he would excuse him who is intoxicated.

قحبه پير چه کند گر توبه نکند

1599. What shall an old courtesan do but repent.

قحبه چون پير شود پيشه کند لالی

1600. When a whore grows old, she becomes a procuress.

Applied to a profession which instead of promotion leads to depression.  
See Part I. Sect. II. No. 53.

قدر عافیت کسی داند که بدصیبتی گرفتار آید

1601. He that falls into misfortune, (disease) knows the value of enjoyment (health).

قدر زر زرگر شناسد قدر جوهر جوهری

قدر گل بلبل شناسد قدر قنبر را علی

1602. The goldsmith knows the true value of gold and the jeweller of the gem, the nightingale knows the worth of the rose, and ULEE that of QUMBUR (his slave) See No. 898.

قدر عیسی کجا شناسد خر

1603. How shall an ass understand the dignity of the MESSIAH?

قدر نعمت بعد زوال

1604. The value of wealth, is known after the loss of it.

قدم نامبارک و مسعود گر بدریا رود برآرد درد

1605. If an unlucky person go to the river, he makes it smoke. *That is he carries ill fortune wherever he goes.*

قرار مردان بر یک سخن باشد

1606. A man should have only one word.

قرآن را از لوح زر چه زیب

1607. What ornament can the Qooran derive from being written upon leaves of gold.

قرب سلطان آتش است از وی ترس

1608. The service of a king is a fire, which you ought to be afraid of.

قرض که از هزار گذشت هر شب مرغ پلار باید خورد

1609. As my debt exceeds 1000 (*Tomans*), I ought eat fowl *Poolaos* every night.

Said by one who is so much involved as to have little prospect of paying his debts, and thinks it is therefore of no use to be economical.

قرض حیض مردان است

1610. Debt is a man's greatest evil.

قرض شوهر مردان است

1611. Debt is a man's husband.

i. e. A man in debt is always at the mercy of his creditors.

قرض بغداد بد است

1612. The debt of *Bughdad* is bad.

قرض نداری برو به پیش بخواب

1613. If you are not in debt, go and sleep on your back, (i. e. at your ease).

قسم برای خوردن است

1614. Oaths were made for purpose of being taken.

Something similar to our saying, promises are like pie crust, made to be broken.

قضای نوشتہ نباید سترد

1615. You cannot erase what fate has written.

قضیه زمین بر سر زمین

1616. Disputes on earth are regarding the things of the earth; or disputes about ground ought to be settled on the spot.

قطب ارجانمی جنبد

1617. The polar star never moves from its place.

قطع نظر از کشف و کرامات دیگر حضرت تاریخ دان  
نیز هستند

1618. Independant of revelations and other miracles; your honor is also well acquainted with history.

Said ironically to one who pretends to understand what he knows nothing about.

قفا زدن کردن کشانرا کردن زدن است

وسیلی خوارانرا دوائی خارش کردن

1619. To strike the proud on the neck with hand, is like cutting off the head, and for the mean it is like applying medicine to the itch of the neck.

قفل بدهان نمیتوان زد

1620. He cannot lock up people's mouths.

قفل بر در آسمان زده

1621. He has locked up the gate of heaven.

Said of a miser,

قلم رفته را چه چاره کند

1622. There is no remedy against what has been written in the book of fate.

قلم جوانمرد است

1623. The pen is a hero.

قلم بخت من شکسته سرامت

1624. The pen of my fortune has got a broken head.

قلند هر چه گوید دیده گوید

1625. Whatever the wandering traveller says, he does from having seen what he speaks of.

قمار در راه قمار

1626. (*Lit*). Dice and the way of dice, i. e. you ought to know what dice is and the way to play at it, before you attempt to meddle with gaming.

قناعت تو نگر کند مرد را

1627. Contentment makes a man rich.

قول زاغ وزغن و مرغ چمن هردو یکی است

1628. The voice of the crow, the kite and the nightingale are alike to such a one. See Part. I. Sect. II. No. 65.

قول مردان جان دارد

1629. The word of the brave has life in it, or may be depended on.

قوچ نرا ز برای قربانی است

1630. The ram is only for sacrifice.

As money is only for spending.

قهر و رویش زبان درویش

1631. The wrath of the poor man hurts only himself.

قیمت بی حکمت نیست

1632. The high price (of the thing) is not without some reason.

Said when a large sum is asked for what does not appear to be worth so much money.

قیمت زعفران چه داند خر

1633. What does an ass know about the value of saffron.

کار استاد را نشان دگر است

1634. The work of a master is quite a different thing.

کار نیکو کردن از پر کردن است

1635. Doing well depends on doing completely.

کارهای نیکو شود لیکن بصبر

1636. Work can only be well done with patience.

کار ما نیست کار استاد است

1637. This is not my business, but that of a master, i. e. this business is far above my strength.

کاریکه نکو نشد نکوشد که نشد

1638. The business which was not well performed, it was well that was not performed.

کاریکه نه کار تست زنها ممکن

1639. Never do that which is not your proper business.

(Lat.) *Ne auctor ultra crepidem.*

کاریکه بعقل درنیاید دیوانگی درونیاید

1640. Be not so foolish as to undertake that business which you do not understand.

کار کار دواست و بخت است

1641. This business is the business of fortune.

کار را کار فرما میکند

1642. He who directs the business, performs it.

کار کبک ریگ خوردن است

1643. It is the business of partridge to eat sand.

کار امروز بر فردا نباید گذاشت

1644. Never leave till to-morrow that which can be done to-day.



کار بچه خام و عقل غلام کم

1645. The work of a child is imperfect, and the understanding of a slave deficient.

کارها را کارفرما آتب و تابی میدهد

1646. A superintendant confers upon works.

کار دهنده دست خود را نمی برد

1647. The knife does not cut off its own handle.

i. e. A wicked man does not hurt his own relations.

کار هر مرد و مرد هر کاری

1648. There is a peculiar business for every man, and a peculiar man for every business.

One science only will one genius fit.

So vast is art, so narrow human wit.

کاسه زیر شه کاسه

1649. A small cup under a larger.

Implies suspicion or doubt.

کاسه بولیان جدا

1650. The beggar's cup is different.

Addressed to one who solicits an employment, for which those to whom he applies think him unfit; q. d. those who are equal to the business are of quite a different description.

کاشمیری بی پیری

1651. The people of *Kashmeer* are devoid of principle.

کافر همه را بکیش خود پندارد

1652. An unbeliever thinks every one to be of the same faith with himself.

کاهلی بخورد و راه کی برود

1653. He eats hay and goes along the road.

i. e. He is idle and good for nothing.

کامل را یک کار فرما و صد پند پیرانه بشنو

1654. Order a lazy person to do a thing, and you will hear from him a hundred wise excuses.

کبوتر با کبوتر تاز با تاز

کند هجنس با هجنس پرواز

1655. A dove with a dove, and goose with a goose, for things of the same species always go together.

(Eng.) Birds of a feather flock together.

کتک از بهشت آمده

1656. Punishment is come from heaven.

When one has struck another in jest with a stick, spoken to console him.

کجا گیر هر یسه جای روغن

1657. How can you use *Hureesa* in the place of *G,hee*.

کجا بنگاله کجا نور بائی

1658. Where is *Bengal* and where is *Noor-bacc*.

i. e. There is no connexion between them.

کج دار و مرید

1659. Hold it crooked but don't spill it;

i. e. Behave neither with too much kindness nor too much austerity.

کج نشین و راست گو

1660. Sit crooked (i. e. with a consequential air),  
but speak straight; i. e. *the truth*.

کرده خویش آید پیش

1661. Whatever a man has done is returned to him.

(Eng.) As you sow, so you must reap.

کردی و مردی

1662. No sooner shalt thou have done it, than thou  
shalt die.

Said to dissuade a person from the perpetration of an act, which would  
bring speedy destruction.

کرمی بکفم به که کلنگی بهوا

1663. A worm in my hand is better than a crane  
in the air.

(Eng.) A bird in the hand is worth two in the bush.

کرمی که مصحف خورده ازو بالش چه غم

1664. Why should you grieve for the worm that  
eats the Qōran.

کرمش مایه سرگردانی است

1665. His liberality is the capital stock of distress.

Said of one from whom nothing is to be expected.

کرم نما و فرود آ که خانه خانه تصف

1666. Shew kindness and alight, for this is your own house.

Said to a stranger by the master of the house.

کریمان دوست میدارند مهمان طفیلی را

1667. The generous are very kind to uninvited guests.

کریم را صد دینار خرج میشود و بخیل را هزار

1668. The liberal man's expenses are 100 *Deenars*, and the miser's 1000.

کس چه داند که پس پرده که خوبصورت و که زشت

1669. How does any body know, whether the thing which is behind the curtain be handsome or ugly.

(Eng.) In the dark all cats are grey.

کس خفته روزگار گذشته است

1670. People are asleep and time passes away.

کس داری چه غم داری

1671. As you have people by you, why do you grieve.

کس راوقف نیست که انجام کار چیست

1672. No body knows how the business will end.

کس که برآه افتاد ز اغ هم بر او منقار میزند

1673. When a person falls down in the road even the crow pecks at him.

Some thing like the story of the old lion.

کس نه خارد پشت من جر ناخن انگشت من

1674. No one scratches my back except the nails of my fingers. i. e. *I have got no one to comfort me.*

کس نیاید بنر بر سانه بوم

ورهما از جهان شود معدوم

1675. No one would go under the shade of the owl, if the Hooma did not longer exist in the world.

The Hooma is a fabulous bird of good omen; it is supposed by the *Persians* and *Indians*, that every head it overshadows will in time wear a crown.

کس نیاید بخانه درویش

که خراج زمین و باغ بده

1676. No one comes to the house of a *Durvesh*, saying; pay the taxes on your ground and garden.

کسی کجا است که او را امنی نیالود است

1677. Where is the person who has not dirtied his garment. i. e. Where will you find a person who is free from sin.

کسی که جامه ندارد امن از کجا آرد

1678. How can a person who has no robe have a skirt.

کسی کو ند ارد نشانی پدر  
توبیگانه خوان و مخوانش پسر

1679. That person who cannot tell his father,  
do you call him a stranger, and not a son.

کشتی بخشکی بار پشت

1680. The boat a-ground is a load to the back.

Applied to one involved in difficulties.

کعبین فلک بد و شش مهره بر میچینند

1681. The dice of the heavens (i. e. the sun and  
moon) win the game by throwing sixes.

کفچه زدم کفچه زدم حلراکو

1682. I have dipped in the ladle, but where is the  
sweetmeat?

i. e. I have laboured in vain.

گفش روز جرم آلوده خاند و لقمه پاک خورد

1683. The shoemaker chews impure leather, and  
eats pure (i. e. lawful) food.

گفن دزد شب از مرده نترسد و روز از زندگان برند

1684. The shroud stealer at night is not afraid of  
the dead, and in the day time runs away from the  
living.

کلان ماکه توباشی چه عقل ما باشد

1685. You are older than me, what knowledge can  
I have compared to you.

کلاه احمد بر سر محمود مینهد

1686. He puts Uhmud's cap upon Muhmood's head.

(Eng.) He robs PETER to pay PAUL. See Part II. Sect. I. No. 40.

کلاغ بهرد و یا بدام می افتد

1687. The crow with two feet falls into the net.

کل اگر طبیب بودی سرخود علاج کردی

1688. Were the bald man a physician, he would apply a remedy to his own head. —

کند چاه کن را آب دادن حاجت نیست

1689. It is not necessary to whet (quasi wet) a well digger's mattock.

کمان چو تن بکشیدن دهد کبابه شود

1690. The bow when it submits to be pulled, becomes a practising bow. i. e. One used at first by persons learning, and easy to be pulled. The proverb expresses that every thing becomes easy by practice.

کمتر بخور و نوکری بگیر

1691. Eat less and keep a servant.

Said by one who is desired by another to do, what he does not conceive to be his duty.

کم خرج و بالا نشین

1692. At a small expense living in great style.

کم خور جان من است

1693. I am fond of those who eat little.

Said in jest by the master of a house, after he has been pressing his guests to eat without success.

کمی ما و کرم شما

1694. My deficiency requires your indulgence.

کند هر چه خواهد برو حکم نیست

1695. He can do what he pleases, as no order can control him. (generally said of the ALMIGHTY).

کوتاه خردمند به از نادان بلند

1696. A short wise man is better than tall fool.

کند هجنس با هجنس پرواز

کبوتر با کبوتر باز با باز

1697. Birds of the same kind fly together, pigeon with pigeon, and hawk with hawk.

(Eng). Birds of a feather flock together.

کودگی کو به قتل پیر بود

نزد اهل خرد کبیر بود

1698. A boy who has the sense of an old man, in the estimation of the wise, is a man.

کور و نظر بازی

1699. What you a blind man, practise ogling !!

Said when a person undertakes a work which he is not qualified to perform.



کور چه خواهد دو چشم

1700. What does a blind man want, but two eyes?

کور بکار خود بینا است

1701. A blind man sees in his own affairs.

کور احتیاج چراغ ندارد

1702. A blind man needs no lamp.

کور را بنماشای گلستان چه کار

1703. What has a blind man to do with the beauties of the garden.

کوری به از نادانی

1704. Blindness is preferable to ignorance.

کوزه کرده رکوزه شکسته آب میخورد

1705. A potter drinks water out of a broken pot.

See No. 332 of Sect. I.

گوسفند از برای چوپان نیست

بلکه چوپان برای خدمت او است

1706. The sheep are not designed for the shepherd ;  
but the shepherd for the service of the sheep.

کوزه نو دوروز آب را سرد دارد

1707. A new pot keeps the water cold for a few days.

(Eng.) New brooms sweep clean.

کوشش چه سود چون نکند بخت یآوری

1708. Where is the use of exerting oneself when fortune does not assist.

کوشش بیفایده است و رسمه برابروی کور

1709. It is labor in vain to paint the eye brows of a blind person.

کوه جدا خانه تاریکی جدا

1710. A mountain is one thing, a house another.

Said to one who by his behaviour seems to have been educated in the hills and forests.

کوفته را نان تهی کوفته است

1711. To a starving man, dry bread is equal to minced meat.

کوه را فرهاد کند و لعل را پرویز یابند

1712. FURHAD dug the mountain, but PURVEZ obtained the ruby.

Applied to one who reaps the fruit of another's labor.

(Eng.) One beats the bush and another catches the bird.

کوه هر چند بلند است راه بر سر دارد

1713. Although a mountain be high, it has a road to the top of it.

کوه کندن و کاه برآوردن

1714. To dig up a mountain to bring forth straw.

i. e. To take great trouble to little purpose.

کوه و کاه بیش اویکی است

1715. A mountain and a straw are both alike to him. i. e. In the eyes of God the great and small are both alike?

Said of a liberal man, who would give a large sum away as soon as small.

که آفتهاست در تاخیر و طالب رازیان دارد

1716. For misfortunes proceed from delay, and are worse for those who seek them.

که بار محنت خود به ز بار مذمت خلق

1717. For to lift up the burthen of one's own labor, is preferable to lifting up the burthen of men's obligation.

که ناله نه لیفشانی نروید

1718. Trees will not grow until you scatter seed.

که حلوا چو یکبار خوردند بس

1719. Because when you have eaten sweetmeats once it is sufficient.

که خواجه خود روش بنده پروری داند

1720. The master knows the way of supporting his servants.

که بریم کم از کبود نیست

1721. My bay (horse) is not inferior to your grey.

Used to express that one thing is not inferior to another either in size or in good or bad qualities.

که زر زر کشد در جهان گنج گنج

1722. Money begets money in the world in great abundance.

که کرد که نیافت

1723. Who has done any thing and not received a suitable recompense?

i. e. Every act brings its own reward or punishment with it.

که کام بخشی او را بهانه بی سببی است

1724. His success is an excuse without a cause?

که گنبد هر چه گوئی گویدت باز

1725. Whatever you say to a dome, it says it to you again.

که محرم بیک نقطه مجرم شود

1726. محرم (A person who has put on a pilgrim's habit in order to enter the city of *Mucca* with one dot. i. e. with little show) becomes مجرم a sinner.

که مرد راه نیندیشد از نشیب و فراز

1727. A traveller never fears the ascent or descent of the road.

که آمد بود نوزده خرج بیست

1728. Spending twenty out of an income of nineteen.

که هر که بی هنر از نظر به عیب کند

1729. For he who is himself without skill, looks to the faults of others.

کهن جامه خویش آراستن

به از جامه عاریب خواستن

1730. It is better to mend one's own old clothes than to borrow new ones.

که هیچ کس نرزد بر درخت بی برصنک

1731. No person throws a stone at a tree that does not bear fruit.

که بخفی بود هر چه نا خورد

1732. For you will have in store whatever you have not eaten.

Said either to an extravagant fellow by way of advice, or ironically to a miser.

کی آمدی و کی پیر شدی

1733. When did you come, and when did you become old?

Spoken of a young person claiming the respect due to age; or any one assuming importance without just claim.

کیسه بدوز

1734. Make a bag.

This saying is used by one who is asked for money, which he does not intend to give. See شسته دهر

کبک در شلوار دارد

1735. He has a flea in his trowsers.

Said of one who is very unsettled and constantly moving from one place to another.

کیسه دوخته است

1736. He has sewed (or made) a bag, (to receive alms or contributions).

Applied to one very greedy.

کیمیاگر بغصه مرده و رنج

ابله اندر خرابه یافته گنج

1737. The alchemist died of grief and vexation, and the fool found a treasure under a ruin.

گاوان و خران باز بردار

به ز آد میان مردم آزار

1738. The labouring ox and the ass, are preferable to men who injure their fellow creatures.

گاوتنها خور است

1739. The bull eats by himself.

Said of a glutton or of a selfish person;

گا و زال از شیرایوان نو شیروان نترسد

1740. The cow of an old woman is not afraid of the lion of NUOSHERWAN's palace

گاه باشد که کودکی نادان

بغلط بر هدف زند تیری

1741. It may so happen that an unskilful boy,  
through mistake hits the mark with his arrow.

گدا اگر همه عالم باور دهند گدا است

1742. If the whole world were given to a beggar,  
he would still beg.

(Eng.) What is bred in the bone will never come out of the flesh. See  
Part II. Sect. I. No. 65.

گدا بی بکدا رحمت خدا

1743. Begging is the business of a beggar, and  
mercy that of God.

گذشت آنچه گذشت

1744. What has happened cannot be helped.

گذشته را ملارات

1745. Blessing on that which is past. i. e. *It is  
unprofitable to criticize or find fault with that  
which is past.*

گر آب چاه نصرانی نه پاک است

چاهودی مرده میشود چه پاک است

1746. If the water of the *Christian's* well is impure,  
what does it signify if a *Jew* wash a corpse in it.

گر بد و است بر کسی مست نکر دی مردی

1747. If you acquire wealth and are not intoxicated with it, you are great man.

گر به کشتن روز اول

1748. To kill a cat the first day.

(Lat.) Principio obsta.

گر به برای خدا موش نمیگیرد

1749. The cat does not catch mice for God.

See Part II. Sect. I. No. 326 and No. 979 of the present Section.

گر به عابد نماز کرد

1750. The religious cat read prayers.

گر به کشنیز خورد

1751. The cat has eaten coriander seed.

Said tauntingly when one vomits much. As coriander is stated to have this effect on a cat.

گر به شب بخواب بپند دند

1752. A cat all night dreams of a sheep's tail.

See Part II. Sect. I. No. 327 and No. 609 of this Section and شتر در خواب

مگرت از دست بر آید دهنی شیرین کن

1753. Shew your power by engaging others to speak kindly to you.

گر تو ابلیس نه چشم چیست کو چراست

1754. If thou art not the devil, why art thou blind of the left eye.



گرچه کس بی اجل نخواهد مرد

تو مرد و زده سان از درها

1755. Although no one can die before the period decreed by fate, yet you have no occasion to run into the jaws of the dragon.

گرد ریمنی و بامنی پیش منی

و ریش منی و بی منی در یمنی

1756. If thou art in *Yumun* (i. e. at a distance) and on my side, then thou art near me, (i. e. my friend), but if thou art near me and without me (i. e. against me) then thou art in *Yumun* at a distance i. e. my enemy.

گرد نام یدرچه میگردد

یدرخوبش باش اگر مردی

1757. Why dost thou boast of thy fathers fame, be a father to yourself if you are a man.

گرد کله توتیای چشم کرک

1758. The dust of a flock of sheep, is a collyrium for the eyes of a wolf.

See No. 580 of this Section.

گردن شتر کمائی است که برای قربانی ساخته اند

1759. The neck of the camel is a bow, which has been made for sacrifice.

There is a play upon the word قربانی which cannot be retained in the translation, it signifies a quiver, as well as sacrifice.

گردن بی طمع بلند بود

1760. The neck of the disinterested person is high,  
i. e. a man of an independant spirit fears not  
any one.

گرگ کوسفند نما

1761. A wolf appearing like a sheep.

(Eng.) A wolf in sheep's cloathing.

گرگ در لباس میش

1762. A wolf in sheep's cloathing.

گرگ باران دیده

1763. A wolf who has seen the rains, i. e. *A wolf*  
*of experience.*

Said of a person who has a knowledge of the world.

گرگ را از یوسف علیه السلام جز سرخروئی دم دروغ  
حامل نشود

1764. The wolf instead of being falsely accused by  
YOUSOF (i. e. JOSEPH) obtained acquittal.

گرگ و میش باهم آب میخورند

1765. The wolf and the lamb drink together.

گرگ دهن آلود و یوسف ندریده

1766. The wolf was unjustly accused of devouring  
JOSEPH.

گر گزندت رسید از خلق مریج

که نه را حیف و نه ز خلق نه رنج

1767. Grieve not if thou shouldst suffer injury from mankind, since neither tranquillity nor distress come from them.

گر نگویم قلمی می تراش

1768. If you don't write make the pen.

(Eng.) Either dance or hold the candle,

گر ولی این است لعنت پر ولی

1769. If this be a saint, plague on such a saint.

Said on finding a person turn out ill, who has been much commended.

گر نبودیم چوب تر فرمان نبردیم کار و خر

1770. Were there no fresh sticks, the bullocks and asses would not be obedient.

گر همدان دور است خیابان اینجا است

1771. Though *Humudan* is distant, the flower bed is here.

Spoken to one who boasted that at *Hinslin* he had leaped over a flower bed:

Like the boaster who had made an extraordinary leap at Rhodes. See No. 197.

گر نه بیند بروز شب بره چشم

چشمه آفتاب را چه کند

1772. If the bat's eye seen not in the day, what fault is on that account to be imputed to the sun,

گروه بیش گاز را است

1773. It is in pawn with the washerman.

Applied to a fool who entrusts his property or his affairs to those of whom he knows nothing.

گروه بر باد میزند

1774. He ties a knot upon the wind, i. e. He is a great swindler.

گریه بوقت به از خنده بیوقت

1775. Weeping on a proper occasion is better than an ill timed laugh.

گریه گوزن به از خنده شیر

1776. The weeping of the stag is preferable to the laughing of the tiger.

گریه را هم دل خوشی باید

1777. Even to weep it is requisite, that the heart should be in a certain degree pleased.

کستاخی به از نافرمانی

1778. Impudence is better than disobedience.

گفتن همین بس است که اسب من ابلق است

1779. It is enough to say my horse is pzebald.

Used in reply to a man who assigns frivolous excuses for not complying with a request.

گفته گفته من شدم بسیار گو

از شما یکن نشد اسرار جو

1780. Although by constantly speaking I have become a perfect prattler, yet there is not one of you who has got any curiosity.

گل بوده بسبزه نیز آراسته شد

1781. First it was a flower, afterwards it was adorned with green leaves.

Said of a handsome youth whose beard has just begun to grow.

گل بی بوست

1782. He is a flower without fragrance.

Said of beautiful person destitute of good qualities.

گل در ریسمان و گوهر در صلیک

1783. Flowers and pearls when strung look best.

گل کاغذی بو نمیدهد

1784. Paper flowers give no smell.

گل کاغذی را با شبنم چه کار

1785. What have paper flowers to do with dew.

گل نم دیده و آب تمام است

1786. A little water is sufficient, for clay once moistened.

گله از دوستان خیزد

1787. Complaints are made of friends.

گله از دوستان عیب است

1788. It is improper to complain of friends.

کلیم بخت کمی را که بافتید سیاه

بآب زمزم و کوثر سفید نتوان کرد

1789. When the camlet of any one's fortune has been worn black, it cannot be washed white by the waters of Zumzum and Kuosur.

گناه کنند گاوان رئیس ده دهد تاوان

1790. The cows committed the offence, and the chief of the village is fined for it.

See No. 847 of Part II. Section I.

گناهی هر کس باری کبیرا

1791. If you commit a crime, you may as well commit a capital one.

(Eng.) You may as well be hanged for a sheep as a lamb.

کنجشک در دست به از باز در هوا

1792. A sparrow in the hand is better than a hawk in the air.

(Eng.) One bird in the hand is worth two in the bush.

گندم از گندم برآید جو ز جو

1793. Wheat grows from wheat, barley from barley. 1 The offspring of the good, will be good; and vice versa. 2 The consequence of good acts will be good, and the reverse.

گواه عاشق صادق در آستین باشد

1794. The witness of a true lover is in his sleeve.  
(i. e. at hand).

It means a true lover is always able to prove the sincerity of his love.

گوساله بزور صبیح منجمد

1795. The calf dances by the strength of the pin,  
(which fastens it).

Said when a servant is guilty of violence or rudeness, relying on the power of his master to protect him.

گوساله بر وزگار گاو کرد

1796. The calf in the course of time will be a cow.

گوساله من پیر شد و گاو نشد

1797. My calf is grown old without becoming an  
OX.

Applied to one who remains childish in old age.

گوساله ما پیر شد و عقل نیافت

1798. Our calf is grown old but has not got sense.

گوشه بدست گربه سپردن

1799. To entrust the cat with the care of flesh.

(Eng.) To give the wolf the wether to keep.

(Lat.) Ah scelestè ovem lupo commissisti.

گوشت خرد ندان رخت

1800. The flesh of the ass, and teeth of the dog.

To express that the two parties in a quarrel are equally despised by the speaker. *Like pull devil pull baker, or diamond cut diamond.*

گوشت هر چند لاغراست آبروی نان است

1801. Flesh although lean is still fit to be eaten with bread.

گوشت خواهی برو بذرگان قصاب

1802. If you want flesh go to the butcher's shop.

It means if you require any thing, it is best to go to the fountain head for it.

گوش کن و دم مرن

1803. Listen and hold your peace.

گوش زده اثری دارد

1804. That which one has once heard, will some time prove of service.

گوش نا محرم نباشد جای پیغام سرود

1805. The ears will not remain unacquainted with the place whence the music is sent.

Said by one old friend to another, whom he suspects of concealing from him some secret.

گوهر درگان بیقدر است و در بازار بی قیمت

1806. Gems are of no value in the mine, and invaluable in the market.

There is a elegant play upon the words in this saying which cannot easily be expressed in *English*.



گویم مشکل و گر نگویم مشکل است

1807. If I tell it, it is bad, and if I dont tell it, it is equally bad.

لاف زدن کارنا مردان است

1808. Boasting is the quality of cowards.

لاشه خور را بتازی چه نسبت

1809. What comparison is there between the case of an ass and an *Arabian* charger.

لا بق انحر نباشد هر کسی

1810. Every person is not worthy of a crown.

لذت نبشه از کوهکن باید برسد

1811. You ought to enquire of *Konkun* (or *Fur-had*) the pleasures of (using) the axe (or pick-axe).

لذت عشق عاشق داند

1812. The lover only knows the joys of love.

لعنت بکار شیطان

1813. A curse on the *dévil's* works.

*A cant phrase used by gamblers.*

لعنت بیج

1814. A curse upon useless things.

لفظ را می بین و در معنی مبین

1815. Look to the words, not to the meaning.

i. e. Look to a person's public, not to his private character.

لفظ لفظ عرب است فارسی شکر است و ترکی هنر است

1816. *Arabic* is a language, *Persian*, a sweetmeat, and *Turkish* an art.

لقمان را حکمت آموختن چه سود

1817. What is the use of teaching LOOKMAN philosophy.

گد بر گور حاتم میزند

1818. He kicks the grave of *Hatim*; i. e. *He is under an obligation to no one.*

لنگ بخر کور بخر فل بخر پیر مخر

1819. Purchase what is lame, maimed, or blind; but don't purchase what is old.

لوز خورده را حاجت دندان نیست

1820. To eat sweetmeats requires no teeth.

Spoken to one who starts difficulties in a very easy thing.

لیلی را بچشم میخون باید دید

1821. *LUELA* must be seen with the eyes of *Muxxon*.

ما بخیر و شما بیلا است

1822. We are well and you are safe.

مادر نرسوخت مادر ندرسوخت

1823. His mother did not feel for him, and his step-mother did!

مادر چه خیالیم و فلک چه خیال  
کار بکه خدا کند فلک را چه مجال

1824. While I am contriving, who knows what heaven has determined? It is quite impossible for the heavens to do what God does.

(Eng.) Man proposes but God disposes.

مادبان گم کرده دنبال آخته میگردد

1825. Having lost his mare, he goes wandering after a gelding.

مارا بیا مرزدیگران را تودانی

1826. Forgive me and do with others as you see best.

Put in the mouth of a self-interested person.

مارا چه ازین نصه که گاو آمد و خر رفت

1827. What have I to do with this, that the cow came and the ass went away.

ما ری تو که هر که را بینی بزنی

یا بومی تو که هر کجا نشینی بکنی

1828. Thou art a snake that bitest every one thou seest, or an owl that pollutest every place on which thou alightest.

مار مرده نمیکزد

1829. A dead snake does not bite.

(Eng.) Dead folks can't bite.

مارا زيبى پاي بيش ازان دود

که گوش خرک با هزار پای

1830. The snake with its want of feet runs faster than the *Gosh-ichuzuk* (Ear-wig) with its thousand feet.

ماز ياران چشم ياري داشتيم

خود غلط بود آنچه ما پنداشتيم

1831. We expected assistance from our friends, but were certainly wrong in entertaining such expectations.

مال مفت و دل بي رحم

1832. The heart has no compassion on that money which has been easily got.

(Eng.) Lightly come, lightly go.

مال عرب بيش عرب

1833. The Arab's things should be the Arab's.

مالیده هر چند حقیر است لیکن ایجاد فقیر است

1834. Although *Maleedu* (crumbs of bread fried in *Ghee*) is a contemptible dish, yet it is an invention of mine.

(Lat.) *Vide meliora proboque, deterior sequor.*

مال مرده بس مرده

1835. The dead man's wealth has followed the dead. i. e. It has been wasted or embezzled, and his children have reaped no advantage from it.

مال مردم خور

1836. Money preys on men.

مال حرام بوده براى حرام رفت

مال بخيلان ديم مستغود.

1837. The wealth was lawfully acquired, and unlawfully spent.

(Lat.) Male parts male dilabuntur.

(Eng.) What is gotten over the devil's back is spent under his belly.

مال نثار جان است و جان نثار آبرو

1838. Wealth is sacrificed for one's life, and life for one's honor.

ماما چه كه دو تا شود سر بچه كچه بر آيد

1839. When there are two nurses the child's head becomes crooked.

(Eng.) Too many cooks spoil the broth. See Part II. Sect. I. No. 622.

ما هم خدايى داريم

1840. We have God as our protector.

ما را جامه از كتان دوختن

1841. To sew or make a garment of *Kutan* for the moon.

i. e. To labour in vain. *كتان* is a kind of cloth which is said to be rent by exposure to the moonlight, and is represented as being enamoured of the moon.

ماهی را ماهی نمیخورد

1842. One fish does not eat another.

Used by one person to dissuade another from afflicting him.

ماهی از سرگنده فی روم

1843. The fish begins to rot at the head not at the tail.

To describe one who has evinced a bad disposition from his infancy.

ماهی نخواهی دمش را بگیر

1844. If you don't want a fish catch it by the tail,  
(and it easily gets away).

مباش در پی آزار و هر چه خواهی کن

1845. You may do whatever you will, if you only  
let people alone.

مبر نام فردا که فردا که دید

1846. Do not mention the name of to-morrow,  
since no one has seen it.

مقاع نیک از دوکان که باشد

1847. Buy good things wherever you can find  
them.

متواضع خاک است که کف پای شاه و کدای یکمان برسد

1848. The humble man is (like) earth, that alike  
kisses the feet of the king and the beggar.

مثل معروف پیرایه زبانها

1849. A proverb is an ornament to language.

مجال است که هنرمندان بمیرند

و بی هنران جای ایشان گیرند

1850. It is not possible that all wise men should die, and that fools should occupy their places.

محبت است که دل را نهدد آرام

و گرنه کیست که آسودگی نپذیرد

1851. It is affection that gives no rest to the soul, otherwise who is he, that does not desire repose.

محتجبی در بازار است نه در خانه

1852. The business of the censor is in the market, not in the house.

محمد علیه السلام بمعراج بلند است نه بعمامه

1853. MOHAMMAD, upon whom be peace, is high by means of his ascent not by his turban.

محنت بر باد کنه لازم

1854. My labour is thrown away, and I have besides incurred blame.

محنت بی فایده است و ستم بر آبروی کور

1855. It labour in vain to put indigo on the eye brows of the blind.

محتی قرب ز بعد افزون است

1856. The trouble of being near is greater than that of being at a distance.

مدعی مست گواه حجت

1857. The claimant is moderate, but the evidence active.

Applied to a false witness, who goes beyond the point which he was called to establish. See Part I, Sect. No. 316.

مرا بخیر تو امید نیست شر مرسان

1858. I have no hope of good from you, do me no injury.

مرا هست بلند و دست کوتاه

1859. I have a great ambition but am very poor.  
i. e. I have all the desire without the ability.

مرا گدای تو بودن ز سلطنت بهتر

1860. I prefer begging from you to possessing a kingdom.

مرا نان ده و کفش بر سر بز

1861. Give me bread, and (you may) strike me on the head with (your) slippers (if you please).

See Part I, Sect. I, No. 386, and Part II, Sect. I, No. 593.



مرا بیا مرزد یگر انرا تودانی

1862. Forgive me and do with others as you please.

مراد سخا با عدال است

1863. Liberality consists in being moderate in your expenditure.

مربی بدار و مربا بخور

1864. Procure a patron and feed on delicacies.

مردم بد دست زنده

1865. The dead is in the hands of the living.

Implies that the speaker's affairs are in the power of another, and their success does not depend on himself. See No. 339.

مردار بعد سه روز میباح است

1866. After three days fast, it is lawful to eat carrion.

مردن بقام به که بود زندگی به تنگ

1867. It is preferable to die with a good name, than to live in disgrace.

مردن حق است لیکن اول همسایه را

1868. It is true all must die, but I hope that my neighbours may die before me.

مردن بعزت به که زندگانی بمذلت

1869. It better to die with honor, than to live with infamy.

مردۀ شو ضامن بهشت و دوزخ نیست

1870. The washer of dead bodies (i. e. the undertaker) is not surety for the dead's going to heaven or hell.

مردۀ آنست که نامش به نگوئی نبرند

1871. He only is dead whose name is not mentioned with respect.

مردۀ سخن نمیکند

1872. A dead man says nothing.

(Eng.) Dead men tell no tales.

مردۀ گر خاک میدهد بستان

1873. Should a dead man give you even earth, take it. See No. 98 of this Section.

مردن ملا نفع نمیکند خوب است که پاپا بمیرد

1874. The death of the Mølla (the school master) will be of no advantage to me; it would be better that my father should die.

مردۀ آخرین مبارک بنده ایست

1875. A provident man, is a good man.

مردۀ بی سنگ را وزنی نباشد

1876. A man without ballast (wealth or rank) has no weight.

مرد باش یا درین مرد باش

1877. Be brave, or seek the protection of the brave.

مردی نبدد فدا ده را پای زدن

1878. It is not manly to kick a person when down.

مردی باید که قدر مردی داند

1879. It requires a man who knows the worth of a man.

مرغ به روغن خود سرخ میشود

1880. The fowl becomes red by means of its own fat.

Said when a rich man has suffered any loss, which he repairs by means of his own resources.

مرغ آتش خوارگی لذت شناسد دانه را

1881. When shall the bird that eats fire know the taste of grain.

مرغ زیرک چون بدام افتد تحمل بایدش

1882. When a wise fowl falls into the net, he ought to have patience. See No. 1014 of this Section.

مرگ از بیهوشی دارند

1883. It is pleasant to die in company, or to have companions in misfortune.

مرگ به از رسوائی

1884. Death is better than disgrace.

مرد ور خوشدل کار بیش میکند

1885. A cheerful labourer performs his task well.

مرد ور با آفتاب در جنگ است

1886. A labourer is at war with the sun.

مرد آن گرفت جان برادر که کار نهد

1887. Oh dear brother, he who does the business, receives the reward.

مزن در کسی را با انگشت تا که نزنند در ترا بمشت

1888. Don't strike the door of any one, with your fingers, lest they strike your door with their fist.

مزن فال بد کاورد حال بد

1889. Do not omen badly, lest it be verified in your own case.

مستوفی سند میخواهد و قاضی گواه

1890. The Moostuofee, (or auditor), requires a document; and the Qazeh (or judge) an evidence.

مسلمانان در گور و مسلمانی در کتاب

1891. The Moosulmans are in their graves, and the Moosulman faith in their books.

مشتی که بعد از جنگ یاد آید بر کله خود باید زد

1892. The blow which occurs to recollection after the battle, must be struck on one's own head.

That is, the management whereby an advantage would have been gained, or a loss prevented, when discerned too late, is a source of unprofitable regret.

مشقی نمونه از خرواری

1893. A handful is a specimen of the heap.

(Lat.) Ex pede Herculem. See Part II. Section 1. No. 707.

مشت نا خورد بهشت خود میسازد

1894. He who has not been beaten by the fist  
(of another) boasts of the strength of his own fist.

مشت زن دیگر است و تیغ زن دیگر

1895. A boxer is one thing and a swordsman another.

مشت در محل خود از تیغ بالاتر است

1896. A blow with the fist in its proper place, is  
heavier than that of a sword.

مشت بسته قفل بهشت است و انگشت کشاده کلید رحمت

1897. A closed fist is the lock of heaven, and the  
open hand is the key of mercy.

مشک آنست که خود بهیود نه که عطار بگوید

1898. That is musk, which of itself smells sweetly  
not what the perfumer chooses to call so.

مصای زاهد اگر بشنود صد خود را پاک کند و مصلا را بلید

1899. If the carpet of the saint (on which he prays)  
come into the hands of the sinner, it will purify  
him, but be defiled itself.

مصیبتی که اجر دارد مصیبتش ندوان گفت

1900. An affliction, for which you may obtain compensation, you cannot call it an affliction.

مطلب سعدی دیگر است

1901. The meaning of Saudee is different.

Intimates that the purpose for which a person is come, is different from what he pretends.

معزول میشوند چه معقول میشوند

1903. When they are discharged from their offices, they become convinced of their error.

معیار دوستان دغل روز حاجت است

1903. The touchstone of deceitful friends is the day of need.

(Fren.) L'or s'éprouve dans le feu et le vrai ami dans l'adversité.

مفت را چه گفت

1904. A present is not to be examined.

(Eng.) Look not a gift horse in the mouth.

مفت کرم داشتن

1905. To confer favors with other people's money.

مفتی نرود خدا هر چه گفتی

1906. The Mooftee wrote whatever you said.

مقام انیس میسر نمیشود بی رافع

1907. No pleasure without pain.

مقامات از کتاب ده دانی توان یافت نه از عمامه حربی

1908. You may derive society from the book of a well informed writer, and not from the turban of an associate.

Allusion is here also made to the well known work the *Makamat Hureeré*.

مکن مکن که نکو گوهران بچین نکنید

1909. Do not do so, for good people do not so.

مکن مکن تکیه بر ملک دنیا و پشت

که از چون تو کمینار پرورد و کشت

1910. Place no reliance upon the kingdom of this world; seeing how many like yourself it hath nourished and killed.

مگر این اندیان ملا تظ است

1911. Perhaps this is the portmanteau of, Moolla Qoth.

مگس تحرام نیست لیکن دل بهم میزند

1912. The fly is not unlawful, but it causes one to vomit.

مگس می پراند

1913. He makes the flies to fly, i. e. trifles away his time.

ملازم نو تیز رو

1914. New servants are swift.

(Eng.) New brooms sweep clean.

منم و برادر من میخواند

1915. I am a Moola and my brother reads.

The title Moola though properly restricted to an interpreter of the Qoran, and the books of Moohummudan law, often descends as a family epithet, and is hence applied to the most illiterate men.

ملا شدن چه آسان آدم شدن چه مشکل

1916. How easy it is to be a priest; how hard to be a man:

Applied to a rude, unmannerly pedant.

متحد گرسنه در خانه خالی بر خوان  
عقل باور نکند گز رمضان اندیشد

1917. If an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Rumzan.

ملخ از جرخ بگوشه تر است

1918. The locust is more beautiful than a hawk.

ملک خدا تذک نیست پای گدا لذت نیست

1919. God's world is not narrow, and the beggar is not lame.

Expresses the indifference of the speaker at the disappointment of his expectations from a master or patron.

من آنم که من دانم

1920. I am that person whom I know myself to be.



من از آسمان میگویم و او از ریسمان میگوید  
also

من میگویم آسمان او میگوید ریسمان

1921. I talk of the sky and he of a thread.

(Eng.) I speak of chalk and you of cheese.

من بای تو بوسم و تو دست دیگران

1922. I kiss your feet, and you the hands of others.

من بتو مشغول و تو با عمر وزید

1923. I am thinking on you only, and you are engrossed by UMR and ZUED.

منتی گر میکشی از مرد مہباید کشید

1924. If you are to be under an obligation, let it be to a generous man. See No. 822.

من چه بہشم کہ برادر کلان من بہش است

1925. Why should I be disposed to cry because my elder brother is inclined to laugh (or vice versa).

من سود کنم ترا زیانی نرسد

1926. You will suffer no loss by my gaining profit.

من کجا وہ یوان حافظ کجا

1927. What connection is there between me and the *Deewan* of Hafiz? See Part II. Section I. No 884.

منعم بکوه و دشت و بیا بان غریب نیست

1928. The rich man is not distressed, whether in the mountain the desert or the forest.

The word *Munuun* refers also to a Poet so named from whose compositions the line is taken.

من که بد نام جهانم چه صلاح اندیشم

1929. What can I do (now) since I have lost my character.

من نوکر شما هستم نوکر بادنجان نیستم

1930. I am your servant not the servant of the egg-plant.

من میگویم مو ندارد او میگوید بکن

1931. I say that there is no hair upon it (the palm of the hand), and he says pluck out the hair.

من و تو را می چه حاجت بقاضی

1932. If you and I are agreed what occasion is there for the judge.

من مرده جهان مرده من زنده جهان زنده

1933. When I am dead the world is dead, when I am alive the world is alive. See Part II. No. 6.

من میگویم که نراست او میگوید که بدوش

1934. I say that it is a male and he says milk it.

Said when one demands what is not in the possession of the other.

من و مربی من آنچنان دو مغلوکیم که هر دو را دو مربی  
خوب میباید

1935. I and my patron are both such poor creatures  
that we require two good protectors. See Part II.  
Section I. No. 341.

من همان احمد پارینه که بودم هستم

1936. I am that old Uhmud that I (formerly) was.

موا ز زبانش بر آمده

1937. Hairs have come out of his tongue, i. e. he  
● has spoken the same thing over and over again.

مودت اهل صفا چه بر رو و چه در تن

1938. The friendship of the good is the same be-  
fore one's face as behind one's back.

مودر بدنش راست شده

1939. His hair stands an end.

مور همان به که نباشد پرش

1940. It were better for the ant not to have wings.

موش چه پروا دارد که خانه باسیا دارد

1941. What has the mouse to care (about the  
price of grain), since it has its nest in the mill.

موش زنده به از گربه مرده

1942. A living mouse is better than a dead cat.

(Eng.) A living dog is better than dead lion.

موش به سوراخ نمیرفت جا رو ب بدمش بست

1943. The rat could not enter his hole, and he tied  
a besom to his tail. See Part II. Section I.  
No. 521.

موش همسایه دمش دراز است

1944. The mouse of his neighbour has a long  
tail.

موش را گفتند از بنیاد کردن توبه کن گفت بنیاد  
توبه را هم بکنم

1945. They said to the rat, repent of undermin-  
ing the foundations of houses; he replied, I will  
also undermine the foundations of repentance.

موشکت میدواند

1946. He caused the mouse to run, i. e. he raised  
a disturbance.

مه چولا غر شود انگشت نما میگردد

1947. When the moon is small, she is pointed at.

To express that a person is only exposed to disgrace, when he is reduced  
to poverty.

- مهربانی د دشمن اعتبار را نباید تا بتملقش چه رصد  
 1948. We should not place any reliance on the kindness of an enemy, and much less on his flattery.

*Timeo Danaos et dona ferentes.*

- مهمان خر صاحب خانه  
 1949. A guest is the host's ass.

*He must bear his host's humours.*

- مهمان غیب دشمن خادمان است  
 1950. An unexpected guest is the enemy of the servants (of the house).

- مهمان کمتر میکند تعظیم صاحب خانه را  
 1951. The guest does not pay much respect to the host.

- مهمان عزیز است مگر تا سه روز  
 1952. A guest is dear only for three days.  
*(Eng.)* Fresh fish, and new come guests smell, by that they are three days old.

- مهمان خود یم لیک در خانه تو  
 1953. We are our guests but in your house.

- مهمان مهمان را نتواند دید و صاحب خانه هر دو را  
 1954. One guest cannot bear to behold another, and the host cannot bear to behold either.

- مهمان بیوقت از کیسه خود میخورد  
 1955. A guest who arrives at an unseasonable hour eats from his own store.

مهمان ناخوانده هدیه خدا است

1956. A guest who was not invited is a present from God.

مهمان هدیه خدا

1957. A guest is a present from God.

مه نشیند بجای عقرب کور

1958. The moon has taken up the abode of the blind scorpion, i. e. a worthy person has succeeded a worthless one.

میان عاشق و معشوق رمز است

چه داند آنکه اشتر میچرازد

1959. There is a mystery between lovers; what does the grazer of camels know of it?

Spoken to one who intrudes on the conversation of two friends with which he has no concern.

میان دو خر ماده ماندیم

1960. We (i. e. I am) are between two she asses; i. e. I am much distressed by my two wives.

(Eng.) Between two stnois, &c.

میان دو خر آرد میبخراد

1961. Between two asses he is in want of flour.

میسازار عامی بیک خر دله

که سلطان شبان است و عامی گله

1962. Wrong not any of the people of the value of a mustard grain; since the prince is a shepherd, and the people are his flock.

میان دو سنگ آرد میخواهم

1963. Between two mill stones I want flour; i. e.

I want a request complied with, I care not who does it.

میتراود چه کنم آنچه در آوند دل است

1964. What shall I do since that drops from the

vessel of my heart which it contains.

میتوان بخشید گر گاهی گناهی میشد

1965. Should a person once upon a time commit a

fault it may be forgiven.

میخوش ترأتم است

1966. His pin is strong; i. e. his *Patron* is all

powerful.

میکشد زهر اگر اندک و بسیار است

1967. Poison kills whether you take much or little

of it.

میراث پدر خواهی علم پدر آموز

1968. If you wish to succeed to the patrimony of

you father, acquire the science of your father.

میراث گرگ مرده بگفتار میرسد

1969. A hyæna succeeds to the heritage of a dead

wolf.

میران خنک سوار از برای خدا یار

1970. These noble well mounted horsemen assist  
for the love of God.

Applied to one who takes part in a quarrel without the knowledge of the parties, or inquiry into the rights of the case.

ناامیدی کفر است

1971. Despair is infidelity.

Said by way of comfort.

نابرده رنج گنج میسر نمیشود

1972. Without taking trouble, wealth is not to be  
obtained.

(Eng) Without pains, no gains.

ناخوانده بخانه خدا نتوان رفت

1973. No one can go to the house of God without  
being invited.

ناخن ندارد که پشت خارده

1974. He has no nail to scratch his back.

See No. 300. i. e. He is very poor.

نادان سخن گوید و دانا قیاس کند

1975. A fool speaks and a wise man thinks.

نادانی بدتر از عیبهاست

1976. Ignorance is the worst of defects.

نازیر آن کن که خریدار تست

1977. Put on these airs to him who values you.



نا سوده کجارود که آسوده شود

1978. Where can the afflicted go to gain repose.

ناکس بتر بیت نشود ای حکیم کس

1979. The worthless, O philosopher cannot become worthy by instruction. See No. 18, and No. 602.

نا کرده کار چون کار کند خود را رسوا نماید

1980. When the inexperienced transacts any business he labours for his own disgrace.

نا کرده ارمان و کرده پشیمان

1981. It is the object of desire before possession, but afterwards of repentance.

ناکشته را قصاص نتوان کرد

1982. No one can put in force the law of retaliation for a person who is not killed. See Part I, Section I, No. 43.

ناله آب از ناخوارای زمین است

1983. The noise of the water is owing to the unevenness of the ground.

This is used to shew that the fault is not in the thing or person spoken of, but in some thing or person connected with them.

نا مرد زند همیشه لاف مردی

1984. A coward always boasts of his courage.

نام سگ گيري چوب دردست گير

1985. If you speak of a dog take a stick in your hand.

(Eng.) Speak of the devil and he will appear.

نام بلند به از بام بلند

1986. A high name is better than a high house.

نامش کلان و دهش ويران

1987. He has a great name and his village is in ruins.

نان بکث روزه چه در پشت و چه در شکم

1988. What does it signify whether one day's bread is carried on the back or in the belly.

نان بايغ مره ندارد وليکن اين ايجاد فقير

1989. Bread with ice is tasteless; but this is the contrivance (choice) of your humble servant.

(Lat.) *Video meliora probeque, deteriora sequor.*

نان بده نام برار

1990. Give bread and get a great name.

نان ميگريد جان ميدهد

1991. He says bread, and gives up his soul.

Expresses the extreme poverty of any person.

نافي بده جاني بخور

نان کي جان کي

1992. Give bread and buy life.

نانم انبان نميخواهد

1993. My bread does not require a wallet.

تاوهان كعبه ميدزدن و باران رحمت طمع ميدارد

1994. He steals the spout of the Kuubu, and expects to obtain the rain of mercy.

نبرد نيز نرم را تيز

1995. A sharp sword wont cut raw silk.

نيود خير دران خانه كه عصمت نبود

1996. There is no prosperity in that house where is no chastity.

نقوان مرد بسختي كه من اينجا زادم

1997. In consequence of my love for my country,

I ought not suffer a disgraceful death.

نجس كه ترشد نجس ترشد

1998. A dirty thing when it is wet becomes more dirty.

ندهد نقد را به نسيه كسي

1999. No one will give cash for credit.

فرخ متساعي که فراوان بود

گر بمثل جان بود ارزان بود

2000. When goods are to be had in abundance, although they even were souls, their price would be lowered.

نرود مسمی آهنی در سنگ

2001. An iron nail will not enter a stone. See ناکس

نزدیکان را بیش بود حیرانی

2002. Those who are near are much distressed.

نرد یکت آتش بر سست و زخ به از بهشت است

2003. In the opinion of the fire worshipper, hell is preferable to heaven.

نزدیکان بی بصر دور و دوران با خبر در حضور

2004. Those near, who are unacquainted with thee, (God) are in fact at a distance, while those afar off, who know thee, are near.

نزد کم حوصله کفش زرد و زی به از گوشواره پر زرد

2005. In the opinion of the mean, embroidered slippers are better than golden ear-rings.

نشاط عمر باشد تا بسی سال

چو چهل آمد فرو ریزد پروبال

2006. The pleasures of life last until 30 years of age, but when one has reached 40 he begins to go down hill.

نشود نیک نهادیکه زمینش بد است

2007. That disposition will not become good that was bad from the time of the covenant.

نصیب اعدا

2008. May this be the lot of your enemies.

Expression used to one who mentions any ailment or distress of his own.

نفس بر آمد و کار از تو بر نمی آید

2009. You spend your breath but will never succeed. *To labour in vain.*

نقد دید و خندید

2010. He no sooner saw the cash than he laughed.

See No. 897 of this Section.

نقل عیش به از عیش

2011. The narration of pleasure is better than the pleasure itself.

نگفت دوست زینهار از دوست

2012. A friend will never complain of another.

نکوئی کن و در آب دجله انداز

2013. Do good and throw it into the river.

نکوئی بآبدان کردن چنان است

که بد کردن بجائی نیک مردان

2014. To shew favor to the wicked, is in fact doing injury to the good.

(Eng.) To favor the ill is to injure the good.

نکو کوی نکره پر کوئی چه غم

2015. Speak to the purpose, and mind not if your delivery should be slow.

نگاه درویش عین سوال

- 2016 The sight of a beggar is a request personified.

نگون شدن آسمان برای چیدن آدمیان است

2017. The bending down of the heavens is for the purpose of picking up people.

نماز ستون دین است و قامت مرد ستون نماز

2018. Prayer is the pillar of religion, and the stature of man is the pillar of prayer.

نماند ستمگار بد روزگار

بماند برو لعنت باید ار

2019. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever.

نمد سیاه از صابون سفید نشود

2020. A black rug cannot be made white by means of soap.

نمرود از پرکرکس بر آسمان نخواهد رفت مگر از لکدیشه  
بر زمین رود

2021. NIMROD can never go to heaven by the wings of vultures, nay by the kick of musquito, he will fall to the ground.

نمک بر جراحت پاشیدن

2022. To sprinkle salt on a wound.

To inflict one misfortune after another.

نمک میخورد و نمکدان میشکند

2023. He eats the salt and breaks the salt-cellar.

Spoken of one who acts ungratefully toward his benefactor.

نوش بی نیش و گل بی خار نیست

2024. There is no honey without a sting ; nor rose without a thorn.

نوکر قاضی را خطر تعرض نیست

2025. The servant of the Qazee is not afraid of being punished.

نویسنده داند که در نامه چیست

2026. The writer knows what is in the letter. See Part I, Section I, No. 241.

نهال تلخ نگردد بتر بیت شیرین

2027. A bitter plant will not become sweet by care. See Part II, Section I, No. 1090.

نهان کی ماند آن را زی کز صاژند محفلها

2028. How can that which is mentioned before assemblies, remain secret.

نه آه مردان نه آه زنان

2029. He has neither the voice of man, nor woman.

نه از تو جو و نه از من نخود

2030. Neither is barley due from you, nor vetches from me.

i. e. We have no claim upon each other.

نه خون خورد نه کس دهد کدو کند به سگ دهد

2031. Neither does he eat himself nor give to any one; he lets it rot and gives it to the dog.

(Eng.) He is like the dog in the manger.

نخورده و نبرده ناحق درد کرده

2032. I have neither eaten any thing (which might cause indigestion) nor lifted a load (which might strain my back), and yet have got a pain in my kidneys for nothing.

Said by one who has suffered much distress, and inconvenience in a transaction, and still has derived no advantage.

نه در آسمان درخت نه در زمین بخت

2033. Neither are there trees in the sky, nor fortune on (see خورده) the earth.

Spoken by a person, who has been very unfortunate.

نه در هر سخن بحث کردن روا است

خطائی بزرگان گرفتن خطا است

2034. It is not allowable to dispute upon every word; it is a fault to find fault with our superiors.



نه در هفتاد آسمان يك گندم و نه در هفت آسمان يك كوكب

2035. Neither is there one grain of wheat in seventy mills, nor one star in seven heavens.

نه روي مانند نه راي رفتن

2036. Neither have I the power to remain, nor the ability to go.

نه روي رهائي نه راي گريز

2037. Neither have I the means of liberation, nor the way of escaping.

نه صبر در دل عاشق نه آب در غربال

2038. Neither patience in the heart of a lover ; nor water in a sieve.

نه تا ضيم نه مشائخ نه محتجب نه تقيه

مراچه سود كه منع شراب خواره كنم

2039. I am neither a judge, nor a superior of the dervises, nor a censor, nor a lawyer; what advantage is it to me to prevent the drinking of wine.

نه مالي دارد كه سلطان گيرد نه ايمان كه شيطان

2040. He has no property for the king to take from him, nor any religion for the devil to take.

نه نان كند مي نه سخن مرد مي

2041. Neither does he give wheaten bread, nor words of civility.

نه هر زن زن است و نه هر مرد مرد  
خدا پنج انگشت یکمان نکرده

2042. Neither is every woman a woman, nor every man a man; God did not make the five fingers alike.

نه هر جای مرکب توان تاختن  
که جاها صبر باید انداختن

2043. You must not run your horse every where ; in some places it is necessary to put up a fence. i. e. A wise man will discriminate where he can use freedom.

نه هر که چهره برافر و خست دلبری داند

2044. It is not every one who adorns herself, that knows the art of heart-stealing.

نیاید بجزو باز آبی که رفت

2045. The stream which has passed, does not come back to its former channel.

نی تاب وصله ارم نی طاعت جدائی

2046. Neither have I the power of meeting, nor the ability of separation.

نیستی و برخورداری

2047. Annihilation and enjoyment of life !

نیش عقرب نه از بی کین است  
مقتضای طبیعتش این است

2048. The scorpion does not sting out of revenge, but merely as it forms a part of his natural disposition. See No. 180 of this Section.

نیم حکیم خطر جان

2049. Life is in danger when entrusted to half a physician.

A little learning is a dangerous thing.

نیم ملا خطر ایمان

2050. If the priest be half learned, the faith of his flock is in danger.

نیم خورده سگ سگ را شاید

2051. The leavings of a dog are fit for a dog.

نیم نانی که خورد مرد خدا  
بذل درویشان کند نیم دیگر

2052. If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor.

نیکی نیک را بدی بد را

2053. Good to the good and evil to the evil.

نیکی کن و بد را انداز

2054. Do good and throw it into the sea, or forget it. i. e. Do not reproach with your favours those on whom you have bestowed them.

نیکی برباد گنه لازم

2055. My goodness has been thrown away (upon you), and besides I have incurred blame.

واکن کیه بخور هر یه

2056. Open your purse, and eat *Hureesu*. i. e. If you will live upon delicacies you must incur the necessary expence.

*هر یه* is a dish made of bruised wheat boiled to a consistency ; to which is added meat, butter, cinnamon and aromatic herbs.

وامانده گاؤ را بخور باید داد

2057. The leavings of a cow should be given to an ass.

وامانده به که درمانده

2058. To leave some thing behind one, is better than be in want.

وای بر قدر سخن کو بهنندگان نرسد

2059. Alas for the speech that is addressed to *these* who do not understand it.

وای نه یکبار که صد بار وای

2060. To say alas once is not enough, but ought to be repeated a hundred times.

وای بران خورده که تنها خوری

2061. Pity be upon that food which is eaten *alone*.

وای گز از پس امروز بود فردای

2062. Alas! if after to-day there should be a to-morrow, (i. e. the resurrection).

ورثه چیزی دیگر است

2063. Heirs are quite different.

وزیری چنین شهر یاری چنان

2064. Such as the *Wuzeer* such is the king.

(Eng.) Such as the priest such is the clerk.

وظیفه گر طلبی روز هر بدست آر

2065. If you want daily bread, go and acquire knowledge.

و نای عهد نکو باشد از بیا موزی

2066. The performance of a promise is good, if you would learn how to do it.

وقت آید خود کشاید

2067. When the time comes, the thing will disclose itself.

\* Spoken in answer to one who inquires after an affair not yet determined.

وقت خوش چو از دست رفت باز بدست نیاید

2068. A good opportunity when it has once escaped our grasp is not to be obtained again.

(Eng.) There is a tide in the affairs of men, &c.

وقت را غنیمت دان

2069. Improve the present time.

(Eng.) Time and tide wait for no man.

وقت را بنده ساعت را سلطان

2070. Sometimes he is a slave and sometimes a king.

هر آنچه حاکم عادل کند همان داد است

2071. Whatever the just governor does, is justice.

هر بهار را خزان در پی است

2072. Every spring is followed by an autumn.

هر جا که پری رخسار است دبی با او است

2073. Wherever there is a fairy faced damsel, she is attended by a demon.

هر جا که نمک خوری نمکدان مشکن

2074. Wherever you eat salt, do not break the salt-cellar.

هر جا که گلی است پهلوش خاری هست

2075. Wherever there is a rose there is a thorn.

هر جا که میوه خوب است کلاغ میخورد

2076. Wherever there is good fruit, it is eaten by the crow.

هر جا كه گنج است آنجا مار است

2077. Wherever there is a treasure there is a snake.

The Persians and Indians believe that this is the case.

هر جا سنگي است بپاي لنگي است

2078. Wherever there is a stone, it is (intended) for a lame person.

(Eng.) A sore is always in the way. See No. 147.

هر چه خدا خواست همان ميشود

2079. Whatever God wishes that happens.

هر چه به يللي مي آيد به تللي ميرود

2080. Whatever is got in an unfair manner is spent in the same way.

(Eng.) What's got over the devil's back is spent under his belly. See Part I. Section I. No. 443.

هر چه زن خواهد باد و هر چه مادر خواهد مباد

2081. Whatever a wife wishes should be done, whatever a mother wishes should not be done.

هر چه بقامت کمتر بقيمت بهتر

2082. Whoever is little low in stature is great in value.

هر چه از دوست ميرسد نيکواست

2083. Whatever is got from a friend is good.

هرچه در دل فرود آید در دیده نیکو نماید

2084. What enters the heart, appears good to the eyes.

هرچه آید بر سر فرزند آدم بگذرد

2085. Whatever happens to the sons of ADAM, passes away, i. e. *Our misfortunes as well as our enjoyments are transitory.*

هرچه کند هست مردان کند

2086. What is done is done by the attention of men.

هرچه دیر نباید دل بستگی را نشاید

2087. You ought not to set your heart upon that which lasts not.

هرچه در بند آتی بنده آتی

2088. Thou art the slave of whatever thou art attached to.

This is a play upon the words *Bund* and *Bunde* which cannot easily be shewn in the translation.

هرچه هست از تمام ناساز بی اندام ما است

ورنه تشریف تو بر بالای کس کوتاه نیست

2089. Whatever fault there exists it proceeds from our unshapely and ill formed statures. Otherwise the robes which you have bestowed are not too little for any one.



هرچه بادا باد دست ما و دامان شما

2090. Let happen what will, my hand will seize the skirt of your robe.

هرچه دانا کند نادان لیک بعد از خرابی بصره

2091. Whatever a wise man does a fool also does, but after the destruction of Busru; i. e. out of time and place. See No. 449.

هرچه کاری بد روی

2092. Whatever you sow, you will reap.

هرچه از دزد ماند رمال ببرد

2093. Whatever is left by the thief, is taken by the conjurer.

هرچه از دونان بمنست خواستی

در تن افزودی و از جان کاستی

2094. That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul.

هرچه از آسمان آمد زمین برداشت

2095. Whatever falls from heaven, lights upon the earth.

هر چند گفتم خالوحش نیمتم گفت نه تو خالوحشی

2096. Although I said that I am not uncle Husun, he replied, no, you are uncle Husun.

هر خريکه باشد من پالان اويم

2097. Whatever king shall reign, I'll still be  
Vicar of Bray. See 449 Section I. Part I.

هر خري و باري

2098. Every ass has its load.

هر دردي را درمان است

2099. For every pain there is a remedy.

(Eng.) Every sore has its salve.

هر روز گا و نخواهد مرد که کوفته ارزان شود

2100. A cow will not die every day, that minced  
meat may be made of it. See Part I. Section I.  
No. 451.

هر زميني را بود خاصيتي

2101. Every land has a property peculiar to itself.  
See Section I. Part I. No. 461.

هر سخن وقتي و هر نکته مکاني دارد

2102. Every word has its proper time, and every  
point (of wit) its proper place.

هر سگي که عوعو کند در کوچه خود شيرگران است

2103. Every dog that barks in his own street is a  
roaring lion.

هر شاخیکه بلند شد تبر خورد

2104. The axe cuts off the highest branches. i. e.

The proud and those in exalted station are most exposed to disaster.

هر شبی گویم که فردا ترک این سودا کنم

باز چون فردا شود امروز را فردا کنم

2105. Every night I say that I will give up this

business to-morrow; again when to-morrow arrives, I make to-day to-morrow.

Said of one who put off people by idle pretences.

هر شبی را روزی در پیش است

2106. After every night comes a morning.

Every night is followed by a day.

هر شبنمی در این ره صد بحر آتشین است

2107. Every drop of dew in this road is like a

hundred rivers of fire.

Said by a person who is ashamed of what he has done, by way of excuse.

هر عمل اجری و هر کرده جزای دارد

2108. Every action has its reward.

هر فرعون را موسی

2109. For every PHURON there is a MOSES.

هر کجا در جهان فلک زده ایست  
کار او شاعری و رمانی است

2110. Wheresoever in the world there is an unfortunate fellow to be found, his business is poetry and geomancy.

هر کجا چشمه بود شیرین مردم و مرغ و مورگرد آیند

2111. Wherever there is a spring of sweet water, men, birds and ants, flock together. See Part I. Section I. No. 457.

هر کجا دردی است درمانش مقرر کرده اند

2112. For every pain there is a remedy.

هر کرده را جزا نیست

2113. Every action has its reward.

هر کرا پنجروز نوبت او است

2114. Every one's turn is for five days. i. e. Human authority is of short duration.

Addressed to a tyrant.

هر کرا دل زنده است نفس نازنده

2115. He whose soul is alive, his sensual desires are dead.

هر کرا اخلاص بیش اقبال بیش

2116. He whose friendship is great, his good fortune is at hand.

هر کرا آب دهن نیست لب خشک ماند

2117. He who has no saliva, his lips remain dry.

It is used by a poor man, who from inability can not keep up a better appearance.

هر کرا صبر نیست حکمت نیست

2118. He who has not patience, possesses not philosophy.

هر کرا درد یار ندارد ناچار گوید وای را

2119. He who is in pain, cannot help calling out  
alas.

The letters او and ی are called حروف علت or letters of disease,  
(i. e. vowels).

هر کسی را قرار در پیش است

2120. Every person has a flight before him. (i. e.  
every one is doomed to die).

هر کسی را بهر کاری ساختند

مهر او را در دلش انداختند

2121. Every one is created (by God) for a certain  
task, and the love of it is impressed in his heart.

هر کسی را فرزند خویش خوش نماید

2122. To every one his own son appears the most  
beautiful.

هر کسی مصلحت خویش نگو میداند

2123. Every one thinks his own counsel the best.

هرکسی آن درود عاقبت کار که کشت

2124. Every one will at last reap what he has sown.

(Eng.) As you sow, so you shall reap.

هرکس بقدر خویش گرفتار محنت است

2125. Every one is involved in trouble, according to his station.

هرکس بقدر همت خود خانه ساخته

2126. Every one has built a house in proportion to his ambition.

هرکس بخيال خویش خطی دارد

2127. Every person in his own imagination has some foolish notion or other.

(Eng.) Every one has his hobby horse.

هرکس و کاری

2128. Every person and every business, i. e. every business has a person adapted to it. See Part I. Section I. No. 456.

هرکس که نمک خورده نمکدان دزد

مانند سگی بود که پیله داند دزد

2129. Every person who eats salt and steals the salt cellar, is like the dog that steals a bag for holding grease.

هر که او روی به بهبود نداشت

دیدن روی نمی سود نداشت

2130. Who is not fit to be prosperous, will not derive any advantage from beholding the face of profit.

هر که آمد بمجهان ز اهل فنا خواهد بود

آنکه پاینده و باقی است خدا خواهد بود

2131. Whoever has come into the world, will one day or other be one of the dead, but he who will last and remains, (for ever) is God.

هر که آتش مزاج است بی آب زید

2132. Whoever is of a fiery temper will live without water, i. e. he who is wicked will live by his wickedness.

هر که از خدا ترسد از او باید ترسید

2133. Whoever fears not God, do you fear him.

هر که آید گو بیا و هر که خواهد گو بر و

2134. Whoever comes (to you) say come, and whoever wishes (to go) say, go.

(Eng.) Welcome the coming, speed the parting guest.

هر که شد خاک نشین برگ و بری پیدا کرد

سبز شد و آنه چو با خاک سری پیدا کرد

2135. Whoever is a sitter upon the earth, (i. e. humble) produces leaves and fruit, (i. e. gains honor and respect), as seed becomes green when it associates with the earth.

(Eng.) He that humbleth himself shall be exalted.

هر که آمد عمارتی نو ساخت

رفت و منزل بدیگری برداخت

2136. Every one who came, erected a new fabric ; he departed, and evacuated the tenement for another to enter.

هر که با نوح نشیند چه باک از طوفانش

2137. What has he to fear from a storm who has NOAH with him.

هر که با بدان نشیند نیکی نه بیند

2138. Whoever associates with the wicked, will never prosper.

هر که با فولاد بازو پنجه کرد

ساعد سیمین خود را رنج کرد

2139. Whosoever grapples with an arm of steel, will injure his own wrist, if it be of silver.



هر که بر کزدم دست شفقت فرود آورد سزا بیند

2140. Whoever parts scorpions with the hands of compassion, receives punishment.

هر که باد در سر دارد صریب دارد

2141. Whoever has wind in his head, (i. e. whoever is puffed up with pride) gives his head to the wind, (i. e. is ruined).

هر که بدی کرد به بد یار شود

2142. Whoever acts wickedly, associates with the wicked.

هر که تهی کیسه تر آسوده تر

2143. The poorest is the most free from care.

هر که خانه مردم بگاود خاک بر سرش افتد

2144. Whoever destroys the house of another, the earth falls upon his head.

Application is the same as No. 703.

هر که خود را بیند خدا را نه بیند

2145. He who beholds himself, (i. e. who is vain), will not behold God.

هر که خیانت ورزد دستش از حمام بلرزد

2146. He who is guilty of embezzlement, his hand shakes.

هر که در جنگ پشت نماید رو نتواند نمود

2147. He who turns his back in battle, will not be able to shew his face afterwards.

هر که زر ندارد بر ندارد

2148. He that has no gold, is without power.

هر که زندگی ندارد مرده است

2149. Who has no livelihood, is dead.

هر که سلطان مرید او باشد

گرچه بد کند نکو باشد

2150. Whoever has the king as his disciple, if all his actions were bad, they would be considered good.

هر که شیر گرم خورده تا آب بف نکند نخورد

2151. Whoever has drank hot milk, won't drink water until he has first blown upon it. See Section I. No. 614.

هر که عیب دیگران پیش تو آورد و شمرد

بیگمان عیب تو پیش دیگران خواهد برد

2152. Whoever recounts before you the faults of others, will, without doubt, carry your fault before others.

هر که شمشیر زند سکه بنامش خوانند

2153. The coin is struck in his name, (he is king)  
whose sword is best used.

هر که کم خورد نور چشم ما است

2154. Whoever eats little, is the light of my eyes:  
i. e. dear to me.

*Supposed to be said by a miser.*

هر که گریزه زخراجات شاه

بارکش غول بیابان بود

2155. Whoever flies from the subjection of a king,  
carries the load of a demon of the desert.

هر که مال نخورد پشیمانی خورد

2156. He who does not expend his wealth, will  
repent.

هر که نان از عمل خویش خورد

منه حاتم طائی نبرد

2157. Whoever eats the bread of his own labour,  
will not place himself under an obligation to  
HATIM TAAE. See کردن بی طمع

هرگز نباشد که بی سر خرزندگی کنیم

2158. We could never have existed without the  
head of an ass (i. e. an intruder).

هرگاه عمرو عاص علي عليه السلام را عمرک گوید سرش  
باید برید

2159. When UMR the son of Aş says to ULEE (upon whom be peace) I swear by your life, you ought to cut off his head.

هرگاه که آدم خوش کند ایاز هم یوسف است

2160. Whatever a man esteems agreeable, UYAZ becomes a YOOSUF.

UYAZ the friend of the emperor MUHAMMAD was as remarkably ugly as YOOSUF (JOSEPH) was reputed handsome.

هرگاه خرکباب شود شغال سبالت سیخ کند

2161. When an Ass is roasted, a Jackall turns the fat into a spit.

هرگنده خوري را گنده بري ميبايد

2162. He that eats rotten (or stinking) meat, must have a cook that dresses such.

هر مار مهره ندارد

2163. Every snake has not got an antidote.

هر مرغی نمیتواند انجیر بخورد

2164. Every bird is not able to eat figs. See

حلو خوردن

هر مس که بکیمیا رسد زر گردد

2165. Every piece of copper that Alchemy operates on, becomes gold.

هر ملکی و هر رسمے

2166. Every country has its own customs.

(Lat.) Suus est mos cuique genti.

هر نشیبی را فرازی در پی است

2167. Every hollow has its hill, i. e. although the times are hard now there is a prospect of their becoming more favorable.

هر نمرودی را پشه است

2168. There is a gnat for every NIMROD.

See SALE, page 159.

هزار هجو ترا آوبه نلیم جو نه خرد

2169. He cannot buy a thousand such as you for half a barley corn.

هزار دوست کم است و یک دشمن بسیار است

2170. A thousand friends are few, and one enemy is equal to many.

هزار جواب و یک خاموشی برابر است

2171. A thousand answers, and one silence are equal.

هزار عیش تصدق کنم بقطره غم

که عیش خواب و خیال است و غم همیشه رفیق

2172. I will sacrifice a thousand pleasures for one drop of sorrow, because pleasure is a dream and an imaginary idea, and sorrow is always a companion.

همان آتش در کاسه

2173. The same mess in the dish. i. e. The state of affairs is the same as at first.

هیت مردان مدد خدا

2174. The attention of the holy is the assistance of God.

هیت مردان کارها دارد

2175. Resolution overcomes great difficulties.

*Dangers retreat when boldly they're confronted.*

هیت کارها دارد

2176. Resolution does great things.

هیت اگر هیت مردان شود

مور تواند که سلیمان شود

2177. By resolution if it were the resolution of men, an ant might become (as great as) SOLIMAN.

هم ثواب و هم خرما

2178. The future reward of virtue and dates. See Part I. Section I. No. 469.

It is said that Moohummud used generally to breakfast during the month of Rumzan on dates, whence the custom is often observed by pious Moosulmans.

هم در دما کمی است که داغ است برداش

2179. He partakes in my sorrow, whose own heart is wounded.

هم دزد میفاله و هم کاروایی

2180. The robber complains (at having got so little), and the people of the caravan also (at having lost their property).

2181. If your fellow traveller goes faster than you,

he is no longer your fellow traveller.

هر رنگ ضرر ندارد

2182. Things of the same colour do not hurt each other.

- It is used to express that people of similar dispositions agree best. The phrase is also used by card players.

همسایه بد مباد کس را

2183. God preserve us all from bad neighbours.

هم مال بد ست آید و هم مار نرسد

2184. To get possession of the wealth without disturbing the snake (that guards it).

هه گفتی جو مصطفی گفتی

2185. When you spoke the word Moostufa you said all.

هه بلید بها از آب شویند بلید ی آب از هلیج چیز شسته نشود

2186. All filth is washed by means of water, but the filth of water cannot be washed by any thing.

It means that the faults of an inferior may be corrected by a superior, but those of a superior cannot.

همه اند رزمین بتو این است که طفلی و خانه رنگین است

2187. All the advice that I give thee is this, that  
thou art a boy, and this house is painted.

همیشه در صدف گوهر پیدا شد

2188. You will always find a pearl in a shell.

همیشه سنگ بدرهای بسته می آید

2189. Stones always strike doors that are shut.

Used by those who speak against misers.

همین که گرم رفتن شدم تا شیراز نمی ایستم

2190. When I am ready to go, I won't stop un-  
til I reach Sheeraz.

هنر بهتر از ملک و مال پدر

2191. The arts are better than the possessions  
and wealth of one's father.

هنوز همان آش در کاسه است

2192. Still the selfsame gruel is in the cup.

هنوز دو و نیم قرط باقی دارد

2193. There are still  $2\frac{1}{2}$  draughts remaining (بع)

هنوز مسجد ساخته نشده که گوری بر درش نشست

2194. The mosque is not yet built, but a blindman  
is seated at the door, (for alms).



ہیچ کارہ و ہمہ کارہ

2195. Of no business and of every business.

(Eng.) Jack of all trades is of no trade.

ہیچ ماوہیچ تو

2196. I have nothing to do with you, nor you with me.

یاد دل مگر نبود ذکر زبانی سهل است

2197. If you have no particular regard for me, still it is easy to make favorable mention of me.

An expression used when mentioning an absent friend.

یادش بخیر

2198. His recollection (that of an absent friend), is for my good.

This phrase is used in *Hindoostan*, sometimes, and especially by women when a person sneezes: in *English* it is said 'Your sweetheart is thinking of you' when a woman's garters are unloosed.

یاد رہبر دودست کند خواجہ در کنار

یا موج روزی افکندش مردہ بر کنار

2199. The merchant either reaches the shore with both hands full of pearls, or else the waves one day cast him dead upon the beach.

یاران بصرہ

2200. Friends of BUKU.

Applied to faithless and unjust people.

یار نه بهتر یاده

2201. Is it better to have nine friends or ten ?

یار غاری باید که زخم ماری کشد

2202. A sincere friend ought to suffer the bite of a snake (for his friend).

یار کار افتاده را یاری هم از یاران رسد

2203. A friend who has been unfortunate, receives aid only from his friends.

یار من نیکو است لیکن رسم و آئینش بد است

2204. My beloved is good, but her ways are bad.

یار زنده به از شوهر مرده

2205. A living gallant is better than a dead husband.

یار باقی صحبت باقی

2206. As long as a friend remains, there is hopes of meeting him.

یاران یاران را شناسند

2207. Friends know their friends.

یاران یاران را فروشند

2208. Friends extoll their friends.

یار منی کودکان تا بهیچ

2209. The friendship of boys subsists only as long as the lesson. See آشنا بی ملا

یخ بسیار آب کرد تا فلان چیز صورت گرفت

2210. He melted much ice, when such a thing was effected.

یکت انار و صد بیمار

2211. One pomegranate and a hundred sick people.

یک آهو و صد سگ

2212. One deer and a hundred dogs.

یک انگور و صد زنبور

2213. One grape and a hundred wasps.

یک بینی و دو گوش

2214. One nose and two ears (remained).

Expresses that a person has been deserted by every one.

یک بز گرگین ده برهائی گله را گرگین کند

2215. One scabby goat infects (spoils), the whole flock.

یک توبه صد گناه را کافی است

2216. One repentance is sufficient for a hundred sins.

یک تیر و دو نشانه

2217. One arrow and two marks.

یک ترش رویی برای دفع صد مهمان بس است

2218. One sour look is sufficient to drive away a hundred guests.

چین ابرو خوب دربان است صاحب خانه را

2219. The wrinkles of the eyebrows are as good as a doorkeeper's club, for the master of the house.

یکدم هزار امید

2220. In one breath there is a thousand hopes ; or while there is life there is hope.

یکی عنایت قاضی به از هزار گواه

2221. The favor of the judge is better than a hundred witnesses.

یوسف در مصر عزیز میشود

2222. JOSEPH in *Egypt* is dear (or a king) : the word *ممتاز* besides signifying a king in general, is the common title of the kings of *Egypt*.

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END OF PART I. SECTION II.

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A  
COLLECTION  
OF  
ORIENTAL PROVERBS.

PART II. OR *HINDOOSTANEE*.

SECT. I.

آ بلا کلے لگے

1. COME misfortune, embrace me.

آ بول مجھے مار جا

2. Come bull, gore me.

Spoken of one who willingly brings misfortune on himself.

آ پ بھلا تو جگ بھلا

3. A good man finds all the world friendly.

Good mind, good find.

آ پ دھاپ

4. Attend to your own affairs.

Each to his own taste, as the wife said when she kissed the cow.

آ پ دے بتے بامہنا جکھیا نے دے

5. The *Brahmun* drowns himself, and drowns his client along with him.

Spoken of a person who ruins himself and involves others in his disgrace.

آپ دوبا تو جٹ دوبا

6. When a man is drowned, all the world is lost (to him.)

ايرتي جهان ت ممدار كي شجاع چلے اجير

7. Will it be any loss to MUDAR, (a saint at whose tomb there is a great resort of pilgrims,) if SHODJAN go to Ujmer, (where, there is another celebrated place of pilgrimage.)

آپ کا ج مہا کا ج

8. Every man does his own business best.

*L'Œil du maître.*

اپنا ہوت پر ایا دھتیکر

9. *Lit.* My own son is a son, a stranger's good for nothing.

i. e. Every one thinks his own child a prodigy of excellence.

اپنا دام کھوتا پرکھنے ہارے کو کیا دوس

10. Your own coin (or money) is base, what fault is in the assayer?

Applied to one who resents the just censure of another, on his worthless son, or other relation.

اپنا رکھ پر ایا چکھ

11. He hoards his own, and tastes or eats that of others.

اپنا کھ رہٹ ہر بیشکانہ ٹھہر تھوک کو دے

12. A man may do as he pleases at home, but must be careful not to spoil any thing in another's house.

اپنا وقرا اپنے ہاتھ ہی

13. Every man is the guardian of his own honour.

اپنا وہی جو اپنے کام آئے

14. He is a relation or friend who renders essential service.

A friend in need, is a friend indeed.

اپنی اور نہا ہے، واسی وہ جانے

15. Mind your own business, and let others attend to theirs.

اپنی را دھا کو یاد کر

16. Attend to your own RADHA. (business.)

Spoken by way of rejection. See 4.

اپنی ران کھلے اور آ بھی لاجوں مرے

17. She betrays her own disgrace, and then dies for shame.

اپنی کُریا سنوار دینا

18. *Lit.* To dress one's own doll.

Spoken of a father who defrays the whole expence of his daughter's marriage, her dress, ornaments, &c. without any charge to the bride-groom or his family.

اپنی کل میں تتا بھی شیرھی

19. Every cock fights best on his own dunghill.

اپنے منہ دھنا باکی

اپنے منہ شادی مبارک

20. To blow ones own trumpet.

اپنے نہیں کنوا کے دردِ مانگے بہیکہ

21. He that has foolishly lost his eyes, begs from door to door.

Spoken in reproof of one who wastes his own substance, and is likely to be reduced to want or dependance on others.

اپنے نہیں مجھے دے تو گھلاتا پھر

22. Give me your eyes, and go about to beg (for others.)

Spoken in reply to one who makes an unreasonable demand.

آپ ہی میان منگتا باھر کھڑے درویش

23. The master himself asks an alms, and beggars are standing at his door.

To express that he cannot serve others who is always asking favours for himself.

اُتلا سو باؤلا

24. He that is hasty (or passionate) is mad.

اُترا شکنہ مردک نام

25. A superintendant of police out of place is a little man.

اُتنی تورانی ہو گئی جو رایتے میں ہرے

26. There is mustard enough to put in the pickles.

That is, I have enough (of any thing mentioned) to serve my turn—

آئے آوجا تے جاو

27. Come and go at your pleasure.

آئے کا نا نوں پہچا جاتے کا نا نوں مکتا

28. A coming misfortune must be borne with patience, when it is gone you are liberated.



آتا نبرآ بوچاستکا

29. The flour is expended, the ear-cropt (worthless fellow) is gone.

Spoken of one who deserts those friends who have it no longer in their power to serve him.

آتکا بتیا سودا دیوے

30. The merchant who is already in advance, continues to supply (as the only means of obtaining payment.)

آتھتی پینتھ

31. The market is almost over.

Spoken of one who was rich or powerful, but is going to decay.

آتھون شاکانتھ کھیت

32. *Lit.* Bay in all his eight joints (a horse.)

Horses of that colour are esteemed hardy and active. The phrase is used to express a person who is very cunning and wicked.

آتے کے ساتھ کھن پسنا

33. The dust of worm-eaten corn to be ground along with the flour.

Spoken of the poor, when involved in the misfortunes of the great.

آتے میں لون

34. Salt in the flour.

To express a very small proportion.

آجرے ٹھرکا بلیندا

35. The ridge pole of a deserted house.

Spoken contemptuously to describe a very tall thin and awkward person.

اجگر کرے نہ چاکری پنچھی کرے نہ کام  
داس ملوکا یوں کہے سب کے داتارام

36. The large snake does not work as a servant ;  
the birds perform no labour.—MULOOK DAS  
says, God bestows on all.

اجگر کے داتارام

37. God feeds the large snake.

Which is too unwieldy to hunt for food ; but devours those animals that  
carelessly passing, run into his jaws. Applied to those who obtain a liveli-  
hood without any exertion of their own.

اجلی کُذران

38. A shewy mode of life.

Applied to those who keep up a splendid appearance, when really in  
distress.

آج نیوتی کل نیوتی تیسویہو لاسدا نیوتی

39. To-day barren, to-morrow barren ; even when  
the *Pulas* tree blossoms, still barren.

This tree blossoms only in spring, when all nature teems with life.  
Spoken to express the total relinquishment of hope.

احمد کی پشگری مکھو د کے سرپر

40. He robs PETER to pay PAUL.

احبت سے پرتی بات کا رھو اینتا تو روہ انت

41. If you have to do with a fool, you must use  
club arguments.

ادھر نہ ادھر یہ بلا کدھر

42. This mischief is neither on this side nor on  
that, where is it ?

SECT. 1. ORIENTAL PROVERBS.

7

اُدھلی بھولنیدہ سانپ دکھاے

43. The strolling bride says, there is a snake in the roof.

Used to express that those who have perverse inclinations, are never at a loss for an excuse.

آدھی مرغی آدھی بتیر

44. Half hen, half quail.

Spoken of a dissembler who wears two faces.

آر سی میں منہ دیکھو

45. Look at your own face in the mirror.

Spoken to a person who seems to have forgotten himself, and to betray an unreasonable pride.

اُرتاغیا

46. Shot flying.

Applied to a lucky hit.

اُرتی اُرتی طاق بیتھی

47. The flying report is now confirmed.

اتے دے قاضی کے سر پرے

48. The magistrate is answerable for all tumult.

اُستا حجام ناکی میں اور میرا بھائی گھوڑی  
اور گھوڑے کا بچھیرا مجھے تو آپ جانتے ہیں

49. The barber, the shaver, and the beard-scraper, I and my brother, the mare and her colt, and me you know.

Applied to one who pretends in a distribution of provisions to receive the shares of several people, which are in fact all for himself.

اسی کے آمد چور اسی کا خرچ

50. Eighty of income, eighty-four of expence.

Spoken of one who spends more than his income. "He lives at the rate of six score to the hundred."

آشتي اور جان جي ڪا در

51. You a lover and fear for your life!

Spoken of a person who has undertaken a difficult and perilous enterprise, still looks for ease and safety.

اڪيلا نه هئسنا به لانه رونا

52. Neither the joy nor grief of a solitary person, has any thing good in it.

آڻ هائي ڪو پير هي

53. Fire and water are irreconcilable enemies.

Applied to any attempt at reconciling or uniting contraries.

آڻ جان لوهار جان دھونکن والي ڪي بلا جان

54. *Lit.* The fire knows, the blacksmith knows, the bellows-blower's fiddle-stick knows.

i. e. It is no concern of his. Spoken by way of dissuasion to one who is about to interfere in a quarrel in which he has no interest.

آڻ کاه انڪارا هڪ

55. *Qui ignem voravit favillam cacabit.*

Spoken of him who suffers the natural consequences of any act, which he has volutarily committed.

آڻ لڳ پربلي ڪا موت دھوندي نا

56. To look for cat's urine, when the house is on fire.

آڻ لڳا هائي ڪو دور تا

57. *Lit.* Having set the house on fire, he goes to look for water.

آڻ لڳ پر ڪوا ڪھود نا

58. To dig a well after the house is on fire.

When the steed is stolen, to shut the stable door.

آگ لیکتے جھونپڑے جو نکلے سولا بہو

59. When the house is on fire, whatever can be saved is so much gain.

اگلے پانی پہلے کیج

60. First there is water, afterwards mud.

That is, he that goes first to the well gets good water ; whereas nothing but mud remains for him that comes last. Delays are dangerous.

آگ لیکتے جھونپڑے جو نکلے سولا بہو

61. Whoever advances, his honour encreases ; whoever retreats, his honour vanishes.

Applied to soldiers, &c.

آگ لیکتے جھونپڑے جو نکلے سولا بہو

62. Speed before, forgetfulness behind.

Applied to one who learns rapidly, but soon forgets what he has acquired. (The more haste the less speed.)

آگ لیکتے جھونپڑے جو نکلے سولا بہو

63. Neither nose-string before, nor leather behind.

Spoken of one who has no protector, one that will neither lead nor drive.

آگ لیکتے جھونپڑے جو نکلے سولا بہو

64. A hand before and leaf behind.

Spoken of one so wretchedly poor, that he has not clothes to cover his nakedness.

آگ لیکتے جھونپڑے جو نکلے سولا بہو

65. " O niche, give a morsel."

It is said, that a certain king, enamoured of a beautiful beggar girl, married her. In the midst of regal pomp, she could not relinquish the habit of begging, and therefore put morsels of food on the niches in the

walls of her apartment and begged from them. The proverb is used to express that early habits cannot be rooted out; as the *English* proverb, "What is bred in the bone, will never come out of the flesh."

اَلْتَمُوْا بِهَا نَتْدِ جَوَاتِي

66. The eaves drop intoxicating potions.

Spoken of a place where all the people are stupid.

اَلْتَا جُورْ كُوْتُوَا لِي دَانْدِي

67. The thief, contrary to usage, punishes the *Kotwal*.

(Turning the tables.)

اَلْتِي سِيْفِي

68. A reversed sword.

*سيْفِي* is a form of imprecation against an enemy, performed in this manner:—A naked sword is placed erect before the person who pronounces the curse; he repeats the words, and after every sentence blows upon the sword. The effect is said to be the death or ruin of the person so cursed. But if the curse revert at the person himself who pronounces it, it is called

اَلْتِي سِيْفِي the biter bit.

اَلْتِي كُنْكَا بِهِنَا

69. The river flowing upwards.

Spoken on the occurrence of something very improbable. *Sic things* may be, as swine may flee, but a wat the're no like *Burdies*.

اَلْزَبْدِ خَوَاءِ نَخَوَاءِ مَرْدِي

70. A fat man is undoubtedly one of the first consequence.

اَلْكَا بُهْرِي جِي وَالا

71. This impertinent intruder is come.

*Lil*. Seller of powdered vetches, a wretched repast.

الْكُفَى بِلِكْفَى جَلْوِكَ وَقْتُ تَلْ كُفَى

72. She devoted herself, but when the time of need came retired.

اللّٰهُ دُوسِيْنَتْ بِي دِيُو تُو قَبُولِ هِي

73. If God should even give me two horns, I should be contented.

Spoken by one under some misfortune, to express his resignation to the divine will.

اللّٰهُ كَا دِيَا سِرْ پَر

74. Whatever God gives, must be received with respect and thankfulness.

اللّٰهُ هِي اللّٰهُ هِي

75. God alone is God.

An exclamation expressing astonishment or despair.

اللّٰهُ يَا رَهِي تُو بِيَرَا پَا رَهِي

76. If God is our friend, our business is accomplished.

اَمِ اَمَلِي كَا سَا تَه

77. The mango is become the companion of the tamarind.

i. e. Ripens at the same time. To express some very rare event. (The mango ripens in the hot season, the tamarind in the cold.)

اَمِ كِهَانِي كِه پُوَرِ كُنِي

78. To eat the mangoes or count the trees?

That is, we should enjoy the good things that are presented to us, without puzzling ourselves with fruitless inquiries about them.

آم کے آٹم کتھای کے دام

79. The mango entire, and the price of the kernel besides.

Spoken of one who expects something very unreasonable ; as if another makes him a present of a book, and he asks for the price of the binding besides.

آمنے سامنے ٹھر کروں او رہیج کروں میدان

80. I build my house opposite ( to my neighbour's ) and remove all obstacles between.

Applied to an impudent shameless woman.

انت بھلے کا بھلا

81. The end of a good man is good.

ان تلون میں تیل نہیں

82. There is no oil in these sesames.

(To deny the most evident truth), as to insist upon black being white.

انتائیے کا کار یگر

83. A shoe-maker or calker of *Intae* or *Itawa*.

A term of reproach, as the people of this profession there, are known to be inexpert.

اندھا بانتے جو رہاں پھر پھر اپنو نہی کو

84. The blind man distributes portions, but always to his family.

Spoken of one who gives every thing in his gift to his own relations.

اندھا بنگلا کیچر کھاے

85. The blind heron eats dirt.

That is, the ignorant always live in misery and wretchedness.



اندھا راجا چو پت نگرے

86. When the king is blind the state is thrown into confusion.

*Quicquid delirant reges plectuntur Achivi.*

اندھا کہ میں سرگ چرہ موتوں منجھے کوئی ندیکھے

87. The blind man says, I will mount into the sky and piss that none may see me.

Spoken of one who pretends or endeavours to conceal that which is already public.

اندھا کہا چاہے دو آنکھ

88. What does the blind desire? Two eyes.

Spoken by one who is desired to do, or is offered the thing which he most wishes for.

اندھا گرو پھرا چیل مانگے ہرے دے بہرے

89. When the tutor is blind, and the pupil deaf, if the first ask an apple, the other will give him a pea.

Spoken of two people who misunderstand one another.

اندھا لکری ایکبار کھو تا ہے

90. A blind man loses his staff only once.

A burnt child dreads the fire.

اندھونکے گانوں میں کانا راجا

91. A one-eyed man is a king among the blind.

اندھوں نے ہاتھ لوتے

92. The blind have plundered the market.

(To express something wonderful.)

اندھی بیسے کُٹا کھاے

93. The blind woman grinds and the dog eats it up.

Spoken of (A person who does not take care of his gains.)

اندھے کو جزا معاف ہے

94. The blind are excused from playing.

Used in excuse of an omission committed through ignorance or inadvertency.

اندھے کے آنکھوں کے روئے دونوں دیدے کھوئے

95. Weep before a blind man and lose both your eyes.

Applied to one who makes his complaints to a person who will not attend to them. Ye may cry out your eyes are eye melt the heart of a hurl-barrow.

اندھے کی لکڑی

96. The blind man's staff.

Applied to one whose aid is indispensable.

اندھے کے ہاتھ بٹیر

97. A partridge in the hands of a blind man.

Spoken of one who has got something of which he does not know the value.

اندھی نگر چوہیت را جا

98. When the city is deserted the king is ruined.

See 85.

آنکھہ او جہل پار او جہل

99. That which is out of sight is as if a mountain lay between.

(Out of sight, out of mind.)

آنکھ بھوٹی ہوئی پیر کی

100. The eye is burst or gone, and the pain is vanished.

Spoken when a thing which had been preserved with much care and anxiety is lost.

آنکھ بھوٹی ہوئی تو کیا بھوئی سے دیکھیں گے

101. If my eyes are put out, can I see with my eye-brows?

Spoken by one who apprehends (The loss of something which cannot be replaced.)

آنکھ کی بدی بھوئی کے رو پر

102. The fault of the eyes before the eye-brows!

Spoken of one who mentions the faults or defects of another before his relation or intimate friend.)

آنکھوں دیکھنا بہت برا کانوں سنا

103. A fig for your seeing, I have heard it.

Used in reproof of one who brings only reports in opposition to ocular demonstration.

آنکھوں سکھ کدے تھندک

104. The eyes delight and hearts repose.

i. e. Much beloved.

آنکھوں کا اندھا نام تیر سکھ

105. A blind man is called eye-bright.

Spoken of one who plumes himself on qualities which he does not possess.

آنکھوں کے آگے ناک سوچھے کہا خاک

106. You have got a nose before your eyes, how can you see?

Spoken to one who commits faults or blunders, which the smallest attention would have enabled him to avoid.

آنکھیں ہوئیں چار میں میں یا پیا آنکھیں ہوئیں  
اوت من میں یا کھوت

107. When he meets, he appears to be a friend,  
but in absence betrays his hostility.

آن کی کھیتی آن کی کاے سو ہا پی جو ہانکن جاے

108. He is a criminal (or fool,) who drives the  
cow of a stranger out of a field which is also a  
stranger's.

Said of one who leaves his own concerns to meddle with his neighbour's.  
To scald ones tongue among other folks' kail.

انگلی پکڑتے پہنچا پکڑا

109. If he is allowed to touch your finger, he will  
speedily seize your wrist.

(Give him an inch he takes an ell.) Let in his finger and he will soon get  
in his whole hand.

انہی کی کسلا ہی

110. (His or mine is) the safety of not being met.

Spoken of or by a person, who has travelled a road infested by robbers  
without meeting any.

ان ملے کے تپا گئی رند ملے پیرا گئی

111. If he cannot get a woman he calls himself an  
anchorest; if he get one he cultivates the do-  
mestic virtues.

Applied to hypocrites. Making a virtue of necessity.

ان آنکھوں کا یہی پسکھ وہ بھی دیکھا یہ بھی دیکھ

112. These eyes have this difference, they have  
seen those things, now behold these.

An expression signifying that the times are greatly changed.

انوکھی کے ہاتھ کتوری پانی پی ہوئی پد واری

113. The cup fell into the hands of one who never saw one; and she drank till she died.

Sgt a beggar on horse back he will ride to the devil.

انوکھی گھر کتوری

114. A cup in a strange house, or in a house which has never had one before.

Applied to a mean person having acquired some trifle, of which he is unreasonably proud.

اوپر کا دھڑ بھائی اور نیچے کا الخدائی

115. Above a brother or friend, but below the Lord knows what.

Spoken of a hypocrite, of fair external appearance, concealing a wicked or profligate mind.

اوت گئے کیلے کی راہ

116. *Ltt.* He that dies without being married, goes the road of the hill; i. e. to destruction.

Applied to one who adopts unusual and improper causes.

اوجھ ہوئی خصبی کھاے

117. A scanty capital ruins its master.

A caution against launching out on extensive speculations with insufficient funds.

اوجھ سے خدا کام نہ آئے

118. God deliver me from any concern with the mean or worthless.

اوجھ کی پیت بالو کی بھیت

119. The friendship of a mean person is like a wall of sand.

آو دو گانہ چپتی کھیلن بیٹھی سے بھکار بھائی

120. Come friend and be doing something; it is better to work for nothing than be idle.

او دھوبنے آئی کی بات

121. O Oodho! this is the effect of good fortune.

Spoken of one who has been prosperous beyond his merits. (Oodho was a companion of KRISHNU; and often employed in carrying messages between him and the Gopees.)

اور کی بھائی دیکھتے ہیں اپنا تینتر نہی دیکھتے ہیں

122. He sees the speck on another's eyes, but not the film on his own.

اوسر چوکی دو مٹی کاوے قال ہے قال

123. The *Domnee* (a female singer) has let the time slip, and sings out of time.

Spoken of one who commits blunders from agitation of mind.

اوسوں پیاس نہی بجھتی

124. Thirst is not quenched with dew.

Spoken of or by one to whom any thing greatly short of his wants is offered.

او کھلی کا چھنتا

125. Cleaned in a mortar.

It is spoken ironically, to express one full of faults.

اونت بربر اترے ہی لادتے ہیں

126. They lade a camel even while he mutters.

Applied to a person whose complaints are disregarded by those who oppress him.

اورنت تیری کون کل سیدھی

127. O camel! what limb of yours is straight?

Used to express a person who has no good quality.)

اورنت چرھے کدّا کا تے

128. The dogs bite him, though mounted on a camel.

Applied to one who is very unfortunate.

اورنت کے سفرے کو مجھوں لیتا ہے

129. *Cameli podicem osculari.*

Spoken contemptuously of a tall person.

اورنت کے فلان میں چونٹا

130. *Formica in podice cameli (ubi nempe morsus ejus non sentitur.)*

Spoken of a diminutive person, who attacks one of greatly superior strength, on whom his blows make no impression.

اورنت کے گلے میں بلی

131. A cat attached to the heck of a camel.

Applied when the purchase of a worthless thing is made the condition of obtaining something valuable.

اورنت کے منہ میں زیرہ

132. A grain of cummin seed to a camel.

Used to express, (A very inadequate offer.)

اورنت چرھے دیکھا تو گھر گھر ایک ہی لیکھا

133. When I looked from a height, they were all in one state.

All trees of one height when you look down from the moon.

اونچی دوکان اور پھیکا پکوان

134. A lofty shop, but the sweetmeats sold there are tasteless.

(Great boast, little roast.) Great cry but little wool.

اوندھے منہ جیراغ پانو

135. May the devil turn you upside down.

اوندھے منہ شیطان کا دھکا

136. (A form of cursing,) may the devil come behind and (push or) throw him flat on his face.

Deil ding him belly flaught.

آوے توروزی نہیں توروزے

137. If it comes I shall have my daily food, if not I must fast.

Spoken by one who lives from hand to mouth.

یا تو نوش نہیں تو فرا موش

138. The morsel came or else forgetfulness.

Spoken of one who lives contentedly with whatever comes in his way.

ایتر کے گھر تیترا ہر باندھوں کہ بہتر

139. A partridge comes into the house of a mean and vain person, he is puzzled whether to keep it within or without.

i. e. (If within, nobody will know that he is in possession of such a thing, and if without, there is a risque of losing it)



اوتتر کے ہاتھ تیر گھری باہر گھری بہتر

140. If a partridge fall into the hands of a vain person, he carries it perpetually out and in (to shew it.).

Applied to any acquisition of a vain light-minded person.

ایک آدم کی دو بھانکین

141. Two parts of a mango. See 154.

ایک اور ایک کپارہ

142. One and one make eleven.

(Taken from the way of writing 11 in figures. Used to express the great advantage of acting in concert.)

ایک ہتھہ دو کاج

143. To kill two birds with one stone.

Lit. One road two works.

چلو سکھی تہاں جائے جہاں بسیں برج راج  
کدورس بھجن ہرملی ایک ہتھہ دو کاج

Come friend, let us go to the place where the sovereign of Brij lives, to sell our milk and meet with KRISHN, thus kill two birds with one stone.

ایک پیرہ رہے سنگریں کا نواکھانسی

144. There is one Myrobalan tree, and the whole village has a cough.

To express that the demand for any thing is great, and the supply scanty. The Myrobalan is said to be an effectual remedy for a cough.

ایک تر کش کے تیر

145. Arrows from one quiver.

Spoken of accomplices in one crime. All tarred with the same stick.

ایک تو تھا ہی دیوانہ تیرے پہلے بہار

146. He was already mad, besides which this season of spring is come on.

Applied to an accession of fortune or power to one who is already proud and overbearing. (Greasing the fat sow's tail.)

ایک تو لڑتا ہی دوسرا کہ چوکھن دے

147. One is rolling on the ground (from intoxication,) and the other (without taking warning from him) calls out for strong drink.

Applied to one who is not deterred from any act of folly by seeing the bad effects of it in another. Or, it may apply to one person thus, "He is already dead drunk, and still bawls out for the dram bottle."

ایک تو کے کی روتی کہا چھوٹی کہا موتی

148. They are all loaves of one batch or cakes of the same girdle. (*q. d.* branches of one stock) whether small or great.

Spoken in answer to one who endeavours to make distinctions between persons of one family or common descent. (Chips of one block.)

ایک تو میاں تھے ہی تھے دوسرے کھائی بھانٹ

149. The good man was already stupid enough, and has besides taken an intoxicating draught.

ایک چنا بہتیری دال

150. One entire grain is equal to many broken.

(Apparently because by sowing it may be produced. To express that the safety of the general is of more consequence than the lives of many soldiers.)

ایک چنا دو دال

151. A pea has (only) two parts.

This proverb is used when partners in any undertaking dispute respecting their shares, a third person who wishes that each should receive an equal division, says that, a pea can only be divided into two parts.

ایک جنے کے دو دال

152. Two halves of a pea. Two chips of the same block. (Equality in origin).

Applied to express the equality in origin, &c. of two persons.

ایک حمام میں سب ننگے

153. All are naked in one bath.

Speaking of the inhabitants of any place, to express that they are all in one condition.

ایک خطا ہو خطا تیسری خطا مادرِ بختا

154. The first and second faults may be forgiven, but the third stamps the miscreant (or bastard,) that is, it must be punished.

ایک دم میں ہزار دم

155. *Lit.* In one breath are a thousand.

While there is life there is hope.

ایک دن مہمان دو دن مہمان تیسرے دن ہے ایہان

156. A person is considered a guest for one and even two days, but becomes an intruder the third.

ایک روٹی کے دو ٹکڑے

157. Two parts of a loaf. See 154 & 155.

ایک سیب کے دو ٹکڑے

158. Two parts of an apple. See 154 & 155.

ایک سے دو بھلے

159. Two heads are better than one.

ایک غریب کو مارا تھا تو تو میں چربی نکلی تھی

160. I have killed such a poor man (as you) and got nine *muns* of fat out of him.

Spoken to, or of a rich man who pleads poverty.

ایک کامنہ شکر سے بھرا جاتا ہے اور ہزار کامنہ خاک سے بھرا نہیں

161. He can fill the mouth of one with sugar, but those of a thousand not even with earth.

Applied to a person who is able and willing to support or entertain one or two people, but is unexpectedly called on to relieve a great number.

ایک کریلا دوسری نیم چرہا

162. He is a bitter gourd, and climbs on a bitter tree.

To express that a man is naturally of a bad disposition, and has become worse by associating with evil companions.

ایک کو سائی ایک کو بدھائی

163. To one promises, to another congratulation.

That is, to promise an employment to one and bestows it on another.

ایک کی دادرود

164. The remedy of one is two.

That is, if one person is outrageous or destructive, he must be restrained by employing a superior force.

ایک گرو کے بالکے

165. Disciples of one tutor.

To express that two people are equally bad, under a barrel of better herring.

ایک مچھلی ساری جھیل کو گندا کرتی ہے

166. *Id.* One fish spoils the whole lake.

One rotten sheep spoils a whole flock.

ایک میں اور میرا بھائی تیسرا حجام نامی

167. One, I myself, the second my brother, the third the barber and shaver.

Applied to a person, who, being invited to an entertainment, carried a number of uninvited guests along with him. Also a barber, who at a wedding refused one and claimed three shares, hence applied to any unreasonable demand.

ایک نانا سو دو کچھہ دے

168. One refusal prevents a hundred reproaches.

That is, by at once refusing him whose request you do not mean to grant, you deprive him of any pretence to reproach you.

ایک پیام میں دو چھری

169. Two knives in one sheath.

Spoken to express something inconsistent, as two kings in one country, &c. Two swords for one scabbard. Two of a trade seldom agree.

ایک ہاتھ دو ایک ہاتھ پاو

170. Give the goods with one hand and receive the price with the other, or pay the price with one hand and receive the goods with the other.

i. e. Pay or receive ready money. Do any work (good or bad) with one hand and you shall receive its recompense with the other.

اینت کا گھر ماتی کرنا

171. To reduce a brick house to earth.

To ruin one's fortune by extravagance.

اینٹ کے واسطے مسجد ڈھانی

172. To pull down a mosque for a brick.

Spoken of one who destroys something valuable, to get that which has little or no value. (To destroy something valuable for something valueless).

† گمن بات کا رکھنا کند ڈھن ہونا

173. It is stupidity to suppress what comes into one's mind.

Used as an apology for saying something that is likely to be disagreeable to another person.

† لی گئی پارہری

174. It is come and gone, and is now far distant.

Spoken to one who would recal past transactions.

† آئے مہر بہا کے پیر

175.

To understand this proverb it is necessary to premise that a person named SHUEKH SUDDO, or MEERANJEE, who lived at Sumbahul\*, in Rohilkhund, pretended to great skill in the art of making amulets, fortune-telling, &c. called *Ilm-i-tukseer*. One day in ploughing, he turned up a lamp which had been constructed by a famous magician of former times, with four wicks, and endowed with such a property, that whenever it was lighted, four genii or familiar spirits appeared to the person who lighted it, (invisible to all besides) and were ready to perform his orders. The first time that he lighted it, he was alarmed at the appearance of the genii and endeavoured to extinguish the lamp,† but the genii informed him, that being once summoned, they must not retire till he had given them some order to perform. The Shuekh, being a man of a lascivious disposition, ordered them to bring a beautiful woman, whom he had seen at a distant place. This was immediately performed, and the lady, who was of high rank, was much astonished and alarmed to find herself in such a place with a stranger. When, however, he was proceeding by force or persuasion to gratify his impure desire, one of the genii informed him that their obedi-

\* Others say at Umroha.

† According to others the lamp was found by a peasant, who, being frightened at the appearance of the familiar spirit, extinguished the lamp and gave it to the Shuekh.

ence to him would only continue while his actions were confined within the bounds of virtue, and that whenever he transgressed those they were to put him to death. He desisted for that time, and the same scene was several times repeated, till at last the violence of his passion got the better of his fear, and he perpetrated the act, whereupon he was immediately put to death by the genii.\* Though in fact such a profligate character, he obtained the reputation of a saint or prophet, through the supernatural power which he exerted by means of his familiar spirits, and a superb *Durgah*, or shrine, is dedicated to his memory at *Umroha*. After his death he is said to have become a powerful spirit or *Jinn*, and occasionally to descend upon, or inspire human beings, particularly women, who are then endued with a knowledge of futurity and other preternatural powers. There are other spirits of departed seers, which exercise similar power, such as *Shah Durya*, *Zuen Khan*, *Nunhe Miyan*, &c. but they are of inferior rank to *Shuekh Suddo* or *Meeran*, so that when he comes in person they all retire; hence the proverb. *Ae Meer bhage Peer*, when *Meer* comes the other *Peers* (saints or soothsayers) retire; it is applied to express that when the chief in any employment appears, the inferior agents withdraw.

میں نہ گئی نہ گئی کوئی لکھی گئی ہوئی

176. She neither came nor went, but remained in the corner, yet became pregnant.

Spoken of one who has incurred blame without cause. It is also a riddle, the solution of which is a loaf of bread.

باپ بنیا اور پوت نہ اب

177. The father a petty merchant, the son a lord.

To describe an upstart.

باپ دکھا یا کور بتا

178. Show your father or point out his grave.

Spoken when a thing is lost and one is desired either to produce it or show how it is gone.

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\* Some say that he caused several women to be brought to him in this manner, and indulged in lascivious enjoyment with them, that at last he sent for the daughter of the king of Room (or Constantinople,) who, having ascertained from him his name and that of his village *Umroha*, with its situation, &c. informed her father, who wrote his complaint to the king of *Dihlee*, who sent people that put *Shuekh Suddo* to death, and having filed the lamp to powder threw it into the river.

باپ کرے باپ پاوے بیتا کرے بیتا پاوے

179. If the father acts he shall receive the reward,  
and if the son do, he shall.

That is, every one must be answerable for his own acts.

باپ کے گلے میں مونٹکری پوٹ کے گلے ردراچھ

180. The father wore a mallet about his neck, the  
son a precious necklace.

رودراچھ Roodrāchh is the seed of the *Æleocapus Garitrum*.

باپ نہ دادے مارخو زاہے

181. Neither his father nor grandfather were  
noble; but he is become such by force.

Spoken of a mean person who shows an unbecoming pride.

باپ نہ ماری بیدری بیتا تیر انداز

182. The father never killed a Tomtit and the  
son is become a mighty archer !

Spoken in contempt of a great boaster.

بابی ہوت پتا پر گھوڑا بہت نہیں تو تھوڑا تھوڑا

183. The son resembles his father, and the colt  
his sire; if not exactly so, yet in a certain de-  
gree.

بات میں بات عیب ہے

184. It is offensive to interrupt a speaker before  
he has finished what he has to say.

بارہ بات اترارہ پیندے

185. Twelve roads, eighteen ways.

Applied to one who leads a very dissolute life.



بارہ ٹکانو کا چودھری تیرو ٹکانو کا ر اے

اینے کام نہ آوے تو ایسی تیسی میں جاے

186. Let him be the *Chuodhuree* of twelve villages, or the chief of thirteen. i. e. However great he may be, yet if he does not answer my purpose, he may go to hell.

بارہ میں تین ٹکے تورہں خاک

187. If out of twelve months three are gone, what remains ? nothing.

The rain on which fertility depends falls in three months ; therefore, if those are gone the remainder is good for nothing.

Applied to one disappointed in the object of his labour or his journey.

بارہ وفات کی کھجری آج ہی توکل نہیں

188. This is the *Khichree* of the twelfth of *Sufur*, (on which day MOOHUMMUD died, and on which the oblation called *Fatih* is made by all *Moosulmans*, with this kind of food,) it is only for to-day, not to-morrow.

To express a present abundance which will not last.

باسی رہے نہ کتا کھائے

189. There is not even as much left as would feed a dog.

To describe (extreme poverty)

باسی کر ہی کو ابا لانا

190. Stale victuals coming to boil.

Spoken of a thing brought forward when the time is past.

ہال بال ڈنکار

191. Faulty, or sinful in every hair.

That is, full of faults and imperfections.) Generally used as an expression of humility by one who confesses his own faults.

ہال باندھا چور

192. An expert thief.

Taken from the practice of shooting at a mark hung up by a hair.

ہال کی کھال ہندی کی چندی

193. He can skin a hair, and split a word into fragments.

To describe one of very subtle intellect.

ہاندی کا بہتیاں کو دونکا کھلیاں

194. A slave's person is a threshing floor for millet.

(i. e. Slaves are oppressed by all.)

ہاندی کے آٹے ہاندی منہ دیکھ نہ آندھی

195. When a slave girl becomes mistress she does not mind sending her slave girls out in bad weather.

i. e. No indulgence is shown by low born people to their servants. Put a beggar on horse back and he will ride to the devil.

ہانہ بکر کے اور نباہنا

196. To take by the hand and support through life.

ہانہ گم کی لاج

197. The shame of a plighted hand.

Whereby a man is restrained from deserting one whom he has once befriended.

ہاو بھری کھال

198. A skin is filled with wind.

The body of man or animals. (To express its instability.)

ہاولے گانو میں اونٹ یا لوشک جانیں ہر میشر یا

199. A camel came into a mad village, the people thought that it was God.

Applied to foolish people, who cannot distinguish right from wrong.

باہر میان آئے تھے گھر میں چو ہے بکین

200. He assumes airs of superiority abroad, and at home is fain to live on rats.

باہر میاں چھیل چھکیاں گھر میں لیری جوے

201. Out of the house the husband is a beau, but his wife at home is a slattern.

بہو کا منتر نجانی سانپ کے بل میں ہاتھ ڈالے

202. He knows not the charm even for a scorpion, and yet puts his hand into a snake's hole.

Applied to one who undertakes a task far above his abilities.

بغت اڑکے ہیں بلند ہی رہ گئی ہی

203. His prosperity is fled, but his pride remains.

بخشویں بلی تو تالندہ وراہی جیشکا

204. Forgive me madam puss, the parrot will live even without a tail.

i. e. Though you have already pulled away my tail, spare my life, I am content to live without it. Spoken by one who has been injured by the calumnies of another, and entreats him to desist.

بدا کوں کے لئے

205. Children of *Buda,oon*.

A city of *Rohilkhand*, where all the people are said to be fools, An idiot, a fool. Wise men of *Gotham*.

بد بدی سے نکالے تو نیکی نیکی سے بھی نکالے

206. If the wicked man will not depart from his wickedness, let not the good man abandon his goodness.

بد ہی جو نام ختیجہ

207. An old woman, called *Khuteju*.

Which is a name usually given to young damsels.

بر جارون میں واکی جو موسوں ادھک چہنار

208. *Cunnum uram illius quæ me infamior fuerit meretrix.*

Used by one who glories in his wickedness or treachery and defies any person to exceed him.

ہرے گن ہرائی سے درے

209. Dread the wickedness of the bad.

برا نرالا کھا مے برا بول نہ بولے

210. Swallow a large morsel, but speak not harshly or severely.

To swallow a very large morsel is difficult and painful; and the meaning of the proverb is, "submit to distress yourself rather than give pain to others."

بر کا چھتا

211. A wasp's nest.

To describe a family or tribe who adhere firmly to one another, so that whoever provokes one is attacked by the whole.

برے تو تھے ہی تھے چھوٹے سبحان اللہ

212. The elder was but so and so, but the youngest who can describe.

Used always in a bad sense, to express that the first was a great rogue, but the second goes far beyond him.

برے کرہائی میں تلتے ہیں

213. They fry pease-puddings in a frying-pan.

A pun on the word برے great, or pease-pudding. Spoken in reply to one who reproves the speaker for disrespect towards a great man.

بری مچھالی چھوٹی مچھالی کو کھاتی ہے

214. Great fish eat up the small.

i. e. The powerful oppress the weak.

برے نہ بوڑھن دیت ہیں جاگی پکڑی بانہ

جیسے لوہا نا تو میں تیرے بھڑے جل مانہ

215. The great do not allow him to sink whose hand they have seized, as the iron fixed to a boat swims in water.

بغل میں چھری منہ میں رام رام

216. The dagger in his bosom, and salutation in his mouth.

To describe a treacherous foe, professing friendship. To smile in your face and cut your throat.

ہکری جان سے کسی کھا نے والے کو مزا نہ ملا

217. The goat has lost its life, and the palates of the guests have not been pleased.

Applied to a case in which one person has incurred a loss, without any advantage to others.

بکری کی ما بچے کی کب تلک خیر ما نفعے

218. How long shall the goat beg for the life of her kids? (which the butcher carries away to slaughter.)

To express the inutility of striving or begging against that which is inevitable.

بکری نے دودھ دیا پر مینٹکینوں بھرا

219. The goat has given milk, but filled with dung.

Applied to one who has performed any service or conferred a favour, but with a very bad grace.

بکری یا سسے کی تین ہی تانکیں

220. A goat, or hare has only three legs.

Applied to a person who having once asserted a thing, however absurd persists in it to the last, without regard to argument or to punishment. It is said to originate with a person, who, having stolen a leg of one of those animals, and being charged with the theft, defended himself with this absurd assertion.

بکلا بھٹت بھیا

221. The heron is turned saint. (A hypocrite)

Spoken of a hypocrite who pretends to great piety and virtue, while he is in reality rapacious and wicked.

بکلا مارے پنکھہ ہا تھہ

222. If you shoot a heron, you get only his feathers.

Spoken of one who injures others without benefit to himself. You can have nothing of a cat but her skin.

بلاؤ بری بھو کو جو کھیر میں لون ڈالے

223. Call my eldest daughter-in-law to put salt in the rice and milk.

This dish is not used with salt, which would spoil it. The expression is used when any thing is spoiled.

بُلْبُل کا سا چوند آ

224. Hair braided like a crested shrike.

This plaiting of the hair exactly on the crown of the head is considered as a mark of a *dem-rep*.

بلے نے جہا تیری دھکیں

225. *Bravo Joomma!* I admire your tricks (or your figure.)

Spoken in contempt.

بلی چو خدا کے واسطے نہیں مارتی

226. The cat does not kill mice for God.

To express that the person spoken of does good from interested motives.

بلی کو جہیزوں کا خواب

227. The cat dreams of garbage.

Applied to one who on all occasions brings forward his own wants.

بلی کے بھاش چھینکا تو تا

228. By the cats good luck the string (by which something eatable was suspended) is broken, (so that puss can get hold of it.)

Spoken of one who meets with some unexpected good fortune, or is promoted far above his merits.

بنا چوچی بارہ برس لڑکا رکھے

229. She can keep a child twelve years without the breast.

To describe one fully versed in the arts, flattery, and self-persuasion.

بے بلائی کے احباب لے ہو ری صحنہ

230. The fool comes uninvited with a platter.

Spoken of one who comes without invitation to a feast, or who unasked intermeddles in any affair.

ہند ر کا زخم

231. A monkey's wound.

Applied to a hurt which one has received, and which is constantly irritated by handling and scratching.

ہندر کی توپی

232. A monkey's cap.

Applied to a restless person continually in motion.

ہندر کی دوستی جی کا زیان

233. The friendship of an ape is the loss of life,

ہندر کے ہاتھ ناریل

234. A cocoa-nut in the hands of a monkey. Pearls before swine.

When a thing of value has fallen into the hands of one who cannot estimate its worth.

ہند کی ایسی ہو اور اسکا انعام ویسا ہو

235. Such service and such a reward!

Spoken in reproach of one who makes a poor return for favours of service done him.

ہندہ جو رے پلی پلی رحیاں لڑھاوے کئے

236. Man collects by spoonfuls, but God dissipates the whole jar at once.

Applied to the sudden destruction of wealth acquired by long and sordid parsimony. N. B. The figures are taken from a jar of oil,



بندہ ہی متہی لا کہہ بر ا بر

237. A closed fist is equal to a plum.

That is, (Things unknown are generally highly valued.)

ہی مارے کی توبہ

238. Complaining before being hurt.

بنیا بھی اپنا کُڑ چھپا کر کھا تا ہی

239. The grocer eats even his own sugar in secret.

Spoken in reproof of one who indulges vice publicly without shame; in the spirit of the monkish caution, "Si non caste tamen cante."

بنیا تولتا ہی نہیں کہے پور اتول

240. The merchant refuses to weigh, and the other says give me full weight.

Applied to one who so far from taking a refusal goes on to insist on something better than that which was denied him.

بنے کا اتو

241. The corn chandler's owl.

Any worthless person or thing that is kept with great care. The phrase originates in the story of a foolish merchant, who bought an owl at a great price, supposing it to be a hawk, and used to exhibit it as such.

بنے کی اچاہت اور ٹھوڑے کی دُور بردا بر

242. The taking up goods on credit from a merchant is equal to the swiftness of a horse.

i. e. It accumulates rapidly.

پورہا تو تا پرہتا نہیں

243. An old parrot does not learn.

یو رہا بچو چلا جنازے کے ساتھ

244. Playfulness in old age (or second childhood) shews the grave to be near.

یو رہی کھوڑی لال لٹکام

245. An old mare with a red (or finely adorned) bridle.

Applied to an old woman who decorates her person sumptuously.

یو رہے منہ مہاسے لوٹ آئے تباشیر

246. When the pimples break out on an old face, people run to see the wonder.

Applied to one who in old age affects the manners of youth.

ہوتے کن آشنائی ہی

247. Friendship endures only during life.

Used in two ways; 1. When one evinces a disposition to quarrel, another says our friendship is only during the short space of our lives, why disturb it prematurely? 2. When one is inconsolable for the death of a friend, the expression is employed by way of consolation to represent the unavailing nature of his grief.

بولے سو کھی کو جائے

248. Let him that speaks go for butter.

Used when a person who pretends to know any business better than others, is desired to perform it. Applied to self interested people.

بہا جی کی بہا جی کیا دوسرے کی مکتا جی

249. One present for another; what occasion for any thing more.

یہا گویوں کے دند ملو

250. Rub your brother's arms.

It is a common mode congratulating a victorious wrestler to rub or squeeze his arms. This phrase is used ironically towards a person who has attempted things above his strength, or boasted greatly of what he would perform, and has failed.

بہتا پانی نہ ملا بند ہٹا گنت ہٹا ہو

ساد ہو جی رہتا بہلا دال نہ لا کے کو

251. Running water is clear and stagnant muddy; mendicants are best in motion (strolling) and are thus preserved from stain.

بہت پرے وہ سونا جسے تو تے کان

252. Plague on that gold (ear-ring) by which the ear is torn.

Spoken of a son or relation whose conduct renders him a burden, or source of vexation to his friends. It is also applied to wealth acquired by much labour, or the acquisition of which produced distress.

بہس میں چنگی دال جہاں دور کھری

یاد بہس میں چنگی دال دمو دور بہے

253. JUMALO (a woman so called,) or DUMODUR (the name of a man;) throws a spark into the straw, and stands at a distance.

Applied to one who excites quarrels among others and keeps himself aloof.

بہلا کیا سو خدا نے برا کیا سو بند نے

254. If I do well, it will be ascribed to Providence; if ill, to myself.

Words of one declining an undertaking or reproaching another with his being unmindful of favours conferred.

بھلے با با ہند پرے کو پر چھوڑ کشیدے پرے

255. Oh father ! I have got into a strange difficulty ; I have left off picking up cow-dung and am now employed in embroidery.

بہہ مریں بیل بیتھے کھا میں تر نش

256. The oxen labour and the horse eats at his ease.

بہن کی بیٹی کلہہ پر ہے

257. The Brahmun's daughter would repeat the MOOHUMMUDAN creed.

To describe any thing so delicious as to renounce one's religion.

بھٹک پینا آسان ہے موجدیں جان مارتی ہیں

258. It is easy to drink wine, but its effects deadly.  
Spoken in reproof of those who act without regarding consequence.

بھو چالی سو گھر ہالی

259. When the lady treads, she shakes a hundred houses.

To describe a rude boisterous person.

بھوکہد کو بھوجن کہا اور نیند کو بچھوانا کہا

260. Hunger is contented with any food, and sleep with any bed.

بھوکے سے کہا دو اور دو کہا کہا چار رو تیاں

261. If you ask the hungry man how many are two and two, he replies four loaves.

بھوکھے کو کپا رو کھا اور نیند کو کپا تکیہ

262. Hunger is the best sauce, and fatigue the best pillow.

بھوکھے ہو تو ہرے ہرے رو کھہ دیکھو

263. If you are hungry look at the green trees.

Put in the mouth of a miser who never bestows any thing on objects in distress.

بھولا جو گئی دونالا بھہ

264. If the *Jogee* lose his way, his gain is double.

i. e. He finds in every place an alms, and the occasion of performing his religious ceremonies.

بھول گئے دن دیہرا مندو نے باندھاسیہرا

265. Those days are forgotten; the shaved pates are now crowned with nuptial garlands.

Applied to those who in prosperity have forgotten the meanness of their origin.

بھول گئی نارہیننگ دال دی بہات میں

266. The woman has forgot and put the *Asafætida* into the rice.

N. B. It should be put into split pease. Used when one thing has through mistake been done instead of another.

بھولے بھڑے کھا کی بھڑکھاؤں تو رام دھائی

267. The forgetful Brahmun ate beef, (and said) I will never eat it again by God.

Spoken of one who having committed an offence, solemnly promises not to repeat it, and yet gets again into the same scrape.

بھڑکھہ سے بھڑکد

268. His alms well proportioned to his dress;

بھینسا چوہا

269. A wet rat.

To describe one whose beard only covers the point of his chin, and who is reckoned of a bad disposition.

بھینسا بھینسوں میں یا قصائی کے کھوتے

270. To be either the male buffalo among the females, (i. e. The chief or ruler,) or be tied to the butcher's stake.

To win the horse or lose the saddle.

بھینس پکڑے دنگ کی

271. The buffalo has sh—t sweet-meats.

Applied contemptuously to one who has met with extraordinary good fortune.

بھینس کو اپنے سینگ بھاری نہیں

272. A buffalo does not feel the weight of his own horns.

That is, a man does not feel the maintenance of his own children and relations oppressive.

بہاء نکلیا برات تو دیکھی ہے

273. I have not married, but have seen the marriage procession.

That is, I have not done this kind of work, but have seen it done by others. In reply to one who asks another tauntingly what he knows of the matter.

بہا ہی بیٹی پر رسن داخل

274. A married daughter is one of the neighbours.

i. e. She no longer belongs to the family.

بی بی بکری ناومیں خاک اُراتی ہو

275. Madam sheep, are you raising a dust in the boat ?

A groundless accusation on which the wolf eats her up. Applied to express a person seeking a cause for quarrel to excuse his intended injustice.

بی بی کو باندی کہا ہنس دیا یا ند یکو باندی کہا رو دیا

276. If you call a lady a slave, she laughs ; but if you call a slave a slave, she cries.

بی بی وارے باندی کھاے گھر کی بلا کہیں نہ جائے

277. The wife gives an alms, and the female slave partakes of it (so) the misfortunes of the family still remain.

Spoken of one who confines his benefactions entirely to his own family.

بیچ کے جلے جائینگے کام دلہہ دلہی سے

278. The intermeddlers must retire and leave the bridegroom and bride to settle the matter between them.

Spoken of those who busy themselves in promoting a quarrel in which they have no concern, and which must finally be discussed between the parties interested.

مے حیا کے نیچے روکھ جہاڑے جانا کہ چھانو ہوئی

279. A tree sprung out from the f——t of an impudent fellow, and he supposed it to be a shade purposely for him to sit under.

Applied to the case of one who glories in that which others would be ashamed of.

بے خرچی میں آ تا کیلا

280. The pence are gone and the flour is wet.

Used to describe the distress of one who is destitute of resource at a time when it becomes necessary to incur expence.

بیٹکانہ سرِ پسیری ہرا ہر

281. The head of another is (considered) like a weight of five sers.

i. e. Like a thing of no value, or which is not injured by rough handling. Applied to one who uses carelessly, or expends extravagantly the property of others. The antithesis seems to require that the first word should be *سیر* not *سر* to imply that one expends the wealth of another as if it were five times its real quantity.

بیٹکانہ سرِ کھو ہرا ہر

282. The head of another is like a pumpkin.

Applied to one who swears by the head of another, to imply that no reliance is to be had on such an oath.

بیٹکانہ نی کھتی پر چھینٹ کرنا ہے

283. A cricket dance on the treasure of another.

Applied to one who is proud of what belongs to others.

بیڈ ببول خاک اور دھول

284. From the *Bel* to the *Acacia*, from earth to dust.

Worse and worse. See 288.

بیڈ ہر ہانا اور جرکا تنہا

285. To promote the growth of the creeper (or gourd) but cut its root.

To express (one who appears friendly but secretly undermines another.)



بیل پکا تو کوئے کو کہا

286. If the *Bel* is ripe, what advantage is that to the crow.

(The rind of this fruit is so hard that the crows cannot pierce it with their bills. Used by a person who hears advantages described of which he cannot partake.)

بیل پھوٹا را کی را کی ہو گیا

287. The *Bel* (fruit) is burst, and reduced to (particles like) mustard seed.

To describe the ruinous effects of disunion.

بیل کی ماری بیول تلے

288. He that is wounded with the prickles of the *Bel* goes under the *Acacia*.

(Out of the frying-pan into the fire.)

بیگا رہا ش کچھہ کیا کرے حقہ مباش کچھہ پیا کر

289. Be not idle, be doing something. Be not without a *Hooqqu*, keep smoking something.

بیل نہ کودا کودی ٹوں یہ تھا شا دیکھے کوں

290. The ox does not leap but the sack does: did ever any one see such a thing as this.

Used when the person who commits an injury not he that suffers it, becomes angry.

پاپی کا مال اکا رتھہ جاے

291. The wealth of the wicked goes to waste.

Ill got ill spent.

پاپی کا مال پر اشیعت جاے

292. The wealth of sinners goes in expiation.

ہات پات کر آپ لٹاویے کالامنہہ کر جٹ  
دکھلاوے تب لاوں میں لالی پاوے

293. First dissipate every rag of your property, and shew your disgrace (or blacked face) to the whole world; then you will be distinguished among those who have attained honour.

(Redness of the face, is opposed to. *سیماء روگی* or disgrace.) It is an enigmatical description of the *Plas tree* (*Baua frondosa*), which first sheds its leaves, then puts out flower-buds of a dark colour, and afterwards displays its beautiful scarlet blossoms, with which the whole forest appears in a blaze.

پان پرانا شہرت نیا اور کلو نئی نام  
بے تینوں تب پائیے جب ہر سن ہوئی مرار

294. Old betle, new ghee, and a chaste wife; these three you may obtain when KRISHNU (or the deity) is propitious.

پانچوں انگلیاں گھی میں اور سر کراہا میں

295. The five fingers are dipped in butter, and his head in the pot.

To express a person wallowing in abundance. He lives in clover. (Met.) Taken from a cat or some such animal.

پانچوں ہنڈا چھتھے نرائیں

296. Five *Pandoos* and the sixth the NARAYNU (or KRISHNU.)

Spoken when a person unexpectedly joins a company in which *پانچ* is very welcome and wished for.

پانچویں سواروں میں ملنا

297. To mix among the five horsemen.

Applied to one who ranks himself among those who are greatly his superiors. It is said that four horsemen, well mounted and armed, were followed by a fellow without arms, on a sorry poney, who being asked where he was going, said, we five horsemen are come from *Dehlee*.

پانچ میت پچاسے تھا کر

298. *Lit.* For five your friend and for fifty the ruler.

i. e. For five rupees do not quarrel with the first, nor for fifty with the second.

پاندے جی پکتاؤ گے وہی چنے گی کھاؤ گے

299. Master *Pundit*, you will repent, and be glad to eat the same pease bread.

Addressed to one who rejects a proposal made him, to express that he will afterwards gladly accept of it. You may go further and fare worse.

پانی کا ہکا اور ہر آتا ہے

300. Concealed enmity or wickedness comes to light at last.

پانی میں پتھر نہیں سرتا

301. A stone does not rot in water.

i. e. (A claim, though suspended, is not lost.)

پانی میں پکھان بھیگے پر چھپے نہیں

مور کھانے کے آگے بات دیکھنے پر بوجھ نہیں

302. A stone gets wet in water, but does not dissolve. If you speak before a fool, he is pleased but does not understand.

پتھر کو جو تک نہیں لگتی

303. Leeches do not stick to a stone.

Stories of distress make no impression on a hard and avaricious heart, or instruction has no effect on a blockhead.

پتھر ما رے موت نہیں

304. The stroke of a stone is not death.

i. e. A person cannot die until the appointed time.

پرا دھیں سپنوں سکھ نہا ہیں

305. He that is subject to another, has no rest even in his dreams.

پرا نے چا نول میں مزا ہوتا ہے

306. Old rice has a superior flavour.

To express the advantage of conversing with men of age and experience

پرا نے کنبذ پر قلعی کرنا

307. To gild an old dome.

To decorate an old worn out carcase.

پرا یا سر لال دیکھہ اپنا سر پہو ر دالینگے

308. When I see another's head red, shall I break my own?

Women who live happy with their husbands, paint their heads with vermilion or red lead. The meaning is, shall I, through envy of another's happiness, wilfully do myself a mischief?

پر گھر کو دیں موصل چند

309. Squire PESTLE jumps for joy in stranger's houses.

The name of *Moosul*, or pestle with which grain, &c. is pounded, is here given to a busy-body, who goes uninvited to other people's houses, and officiously intermeddles in affairs; because that instrument is very commonly borrowed, and goes round a whole village.

پر موی سا سوا یسون آئے آنسو

310. His mother-in-law died last year, and he now begins to weep.

Applied to one who laments a misfortune that has been long past, and which had not affected him at the time.

پر ہاتھ لکھا نام پد یاد ہو

311. He can neither read nor write, yet is called the possessor of learning.

پر ہاتھ لکھا نام محکم فاضل

312. He can neither read nor write, yet is called MOOHUMMUD the learned.

Applied to a person who lays a claim to qualities to which he has not the smallest pretension.

پر تیا مول بھیئس گھٹو نا

313. The calf is bought and the buffalo demanded into the bargain.

پگاہان نہ کھانسی نہ زکام

314. The *pan* (or betle-leaf) is ripe, there is neither cough nor defluxion.

The foundation of the saying is this, that chewing this leaf in its unripe state is said to occasion cough; whereas, when ripe it is esteemed a cure. It is applied. 1st. To express that any thing proposed or spoken of, is salutary and free from danger. 2d. In reply to one speaking of an old person, who says he labours under such or such complaints, and signifies that his ailment is merely old age.

پگہی پھلی نہیں ہو رہا ہی

315. He does not open a ripe pease-pod.

To describe extreme laziness.

پشوری رکھد گھن کھا

316. Preserve your turban and eat butter. (That is, do not sell your turban to procure it.)

In general terms, enjoy the good things of this life with such moderation as to preserve your honour and respectability.

پلاس کے تین پات

317. Three leaves of the *Pulas* tree.

To express extreme poverty.

پنچ جہاں پر میشر

318. Where an assembly is, there is God.

پنچ کہ بتی تو بتی سی

319. If the jury say it is a cat, it must be so.

پنچ مانے خدا خدا مانے پنچ

320. He that obeys the assembly obeys God, and he that obeys God obeys the assembly. *Vox populi vox dei.*

پوت فقیرنی کا چالا حد یوں کی سی

321. A beggar's son struts like a peer.

ہولے ہولے آئے ہی

322. In every bundle (of straw) is fire: or it may be burned.

To express that every one has his portion of suffering.

بھاوری کا نام گول صفا

323. A hoe is called *gool-sufa*.

To express that one has long danced attendance in vain, and has no longer any hopes of deriving advantage. Taken from the story of a *Fugger* who pretended to great sanctity and wisdom, which induced a certain

person to attach himself to him as a disciple. After twelve years attendance, during which he had never got any instruction, he asked his preceptor the name of the hoe and got the foregoing answer.

بہرے گھوڑے یہیں سے

324. O horse! come back from hence.

Used to recall one's self from any thing bad, the heart being likened to a horse.

یہلے چومے شکال کا تا

325. *Lit.* He bit the cheek in the first kiss.

Applied to one who behaves ill in the first employment given to him.

بہوڑے تہی سے آنکھ نہ سے

326. He can bear the loss of his eyes, but not the application of a remedy.

Applied to that species of avarice which will not expend a trifle to preserve or improve a valuable property.

بہوڑے مک مشعل اٹھا چو پالا

327. Light the torch and take up the the palkee.

To describe great haste.

بہوڑے کا مال سرا سرا کھا گئے

328. You may consume a fool's substance by praising him.

بہوڑے کا مال ہنس ہنس کھا گئے

329. The wealth of the fool is to be eaten by keeping him in good humour.

بہوڑے بہوڑے تالاب بہرے

330. Small rain fills a pond at last.

To express that small savings, long continued, amount to a great sum; or that trifling efforts, long and often repeated, produce great effects.  
"Gutta cavat lapidem non vi sed sæpe cadendo."

پیارے چاہے وہی سہاگن

331. She is the married woman whom her husband loves.

پیارے کوئے پاس جاتا ہے کو انہیں آتا

332. The thirsty person goes to the well, not the well to him.

That is, he who is in want of another's assistance must go to seek him. What is not worth asking is not worth having.

بیت کی ریت ہی نرالی ہے

333. The ways of love are peculiar to itself.

بیت بھرا اور بیتہ لاہ

334. Fill my belly and load my back.

i. e. Exact what labour you please.

بیت بھرے کے ٹٹ

335. The quality of a person who has eaten his fill and is satisfied.

i. e. Hard to please and unwilling to engage in labour.

بیت بھرے کی باتیں

336. The conversation of one not in want.

To express one's being indifferent about employment and demanding exorbitant terms for the performance of any work.

بیت چلے اور چنے پر ہونس

337. He has a purging and yet longs for chiches, (which are said to increase that disease.)

Applied to one who is already involved in misfortune, and yet follows courses which are calculated to increase it.



پیت چلے من بکتوں پر

338. He has a purging and yet his mind runs after toasted chiches, (which are supposed to aggravate that disease.)

پیت میں آنت نہ منہ میں دانت

339. No bowels remain in his belly, nor teeth in his mouth.

To describe extreme old age and emaciation.

بیچ بی نعمت کھائی

340. I have swallowed rice-water like sumptuous fare.

Spoken by a person who having put up with many inconveniencies in the service or society of another, declares his patience to be exhausted. i. e. I have put up with these things as if it had been a state of enjoyment.

بیر آہی ہر ماند شفاعت کسی کرینے کے

341. The Saint is himself in distress, for whom shall he make intercession.

بیر کو نہ شہید کو نہ کوچھاپا

342. I have not yet given a present to the Saint or Martyr, and shall I give it to a fellow without a nose?

Used when a worthless fellow demands what has been prepared for his betters.

بیر بوئے بیوڑ کے تو دا کہہ کہاں سے کھانے

343. I sowed trees of *Acacia*, whence shall I eat raisins?

Do men gather grapes of thorns, or figs of thistles? MAT. vii. 16. (To express that evil deeds have evil consequences.)

تانا پانا سوت پراتا

344. The warp and woof are both old thread.

(i. e. To labour in vain.)

تانا دیکھے جیتنا مکھہ دیکھے پیو ہا ر

345. His understanding clears up at the sight of money, and in his transactions he looks to the face (person, state or condition) of those with whom he has to do.

Spoken of an avaricious and interested person.

تُرت دان مہا یں

346. To give quickly is a great virtue.

تل دھار او ہر دھار

347. Above and below all is a stream.

To express excessive rain and inundation. It rains cats and dogs.

تُلسی تہاں نہ جائے جہاں نہ ہوں بیبک

تیرا نگ روپ روا بھوا سیت سیت سب ایک

348. O Toolsee ! go not to that place where there is no distinction of cast ; tin, silver, cotton and the flower of grass, are all white.

کل منہ یا پتال دھند یا

349. He that is constantly looking down, searches for infernal regions.

i. e. He is a great rogue, always plotting mischief.

تِلّوں کیمسی کہوں یا جیب کیمسی کہوں

350. Shall I pronounce agreeably to the soles of my feet, or agreeably to my tongue?

(Taken from the story of a judge, who received bribes from both parties in a dispute; one presented something eatable, and the other slipped a gold-mohur under the judge's feet.) Applied to describe one who takes bribes.

تلے پری کا مول کہا

351. What is the price of that which is under your feet? or that which is in your power you consider of no value.

Used also to express the inutility of wasting time in the discussion of matters which are past.

تُم گھن کے دیئے جلاؤ

352. Do you light the lamp of Ghee.

i. e. Make merry.

تُہارا لڑکا کُھتنوں کا چلیکا

353. When will your child crawl on his knees.

i. e. When will you speak the truth or perform your promise.

تُہاری بات تھل کی نہ پیرے کی

354. Your speech neither belongs to land nor water. (جہاں نہ پانی نہ زمین).

i. e. It is incongruous and inconsistent.

تُہاری بات میں بند نہیں

355. There is no reliance on your speeches.

تُہاری پرواہی وہ کرے جو تانگ اُتھا کر مارتے

356. He is your equal who lifts up his leg to piss.

i. e. A dog.

تُبھارے ہاں کا اُکا رہا رہے بیت کا ادھار

357. The spittle from your betle is my food.

i. e. That which you can easily spare without missing it, will be of the greatest service to me.

تنکے کی اوت پہاڑ

358. A mountain hid behind a straw.

To express something of the greatest utility which may be attained by a very easy process when once it is known.

قی لگی دھیری بلا چھاے جھیری

359. I feel the sun-beams, what occasion have I for a roof.

Applied to one, who, feeling the want of a thing resolves to procure it, but forgets the resolution whenever the immediate want is removed. Taken from the story of one who being exposed to the cold of the night, resolves to make himself a cottage, but forgets it when the sun breaks out and warms him.

تو اپنی نیبیر تجھے میری کہا پری ہی

360. Attend to your own business, what have you to do with me.

توے کی تیری تغاری کی میری

361. That in the oven is yours, but that in the trough is mine.

To express hurry or impatience.

توے کی تیری ہانہ کی میری

362. The loaf in the oven is yours, that in the hand is mine.

To express that the person spoken to is in a great hurry.

تھو تھا بہتک اُرا ر جاے

363. If you winnow hollow (or rotten) grain,  
it flies off.

Used to describe (vain or useless labour.)

تھو تھا چنا با حے گھنا

364. Hallow (or rotten) pease sound the loudest.

To express that (people of no worth always make most noise) and are loudest in their own praise.

تھو را کھانا بناو سے رہنا

365. It is proper to eat moderately and dress well.

Used in reproof of one who spends every thing on his belly.

تیر کے منہ لچھی

366. There is fortune in the mouth of the partridge.  
ridge.

Omens are taken by the *Hindoos* from the voice of partridges; and the proverb is used to express a person of little merit having obtained the confidence of a prince or great man, so that his advice is followed in every thing.

تیرا دھپار ہے میرا بک جاے

367. Let yours remain covered up till mine be sold.

Applied to a selfish person.

تیرا سو میرا میرا سو ہیں ہیں

368. What is yours is mine, but mine is another affair.

Used to describe a selfish person.

تیر نہ کہاں کا ہے کے پتھان

369. He has neither bow nor arrows, what kind of *Puthan* (or soldier) is he?

Said of one who pretends to qualifications which he does not possess.

تیل خضم کرنا اور روکھا کھانا

370. To marry an oilman and eat dry bread.

Applied to one who attaches himself to some powerful person and yet remains in distress.

تیل دیکھو تیل کی دھار دیکھو

371. Look at the oil, and the stream of the oil, (as it is poured out.)

That is, examine the matter thoroughly.

تیل مال کپلی کا سا جھا

372. By sprinkling a little oil he became a partner in the blanket.

It is customary when a blanket is finished, to rub some oil on it to give it a gloss. One person having prepared a blanket, another dropped a little oil on it, and on the strength of that claimed a share in the blanket. It is used to express a person's laying claim to a share in the property of others by making a very trifling addition of his own.

تیلی کا تیل بھکت بھیا جی کی

373. The oil expended is the oilman's, but the masquerade is (called) *Bhucyaje's*.

(Lit. A brother, but used as a title of *Kapil*.) The expression is used when one person gets the credit of a work performed at the expence of another.

تیلی کے تینوں مریں اوپر سے تو تے لا تھو

374. The oilman's all three (viz. two oxen that move the mill, and the man who drives them) may die, and the post above break down.

i. e. The whole family may be ruined for aught I care. I have no concern with them.

تین بلائے تیرے آئے دے دال میں ہانی

375. Three were invited, thirteen have come; put  
water into the pease.

i. e. To increase their bulk, as provision had only been made for the  
number invited.

تین بلائے تیرے آئے دیکھو یہاں کی ریت  
باہر والے کھا گئے اور گھر کے گاویں گیت

376. Three were invited and thirteen came; such  
is the custom here, the strangers eat up all,  
and the family may whistle for supper.

تین بلائے تیرے آئے سنو گپان کی بانی  
راگھو چیتن یوں کہیں تم دو دال میں پانی

377. Three were invited, thirteen have come; hear  
this wise speech of Ragho and Chetun, who say  
put (more) water into the pease. v. 375.

تات کی اتکیا مونج کی مٹی

378. A sack-cloth boddice requires to be tied with  
a straw.

(You must act according to circumstances.)

تتو کو کوڑا اور تازی کو اشارہ

379. The sorry horse requires a whip; a sign is  
enough for the generous steed.

تو توئی با نہ کد جند رہے

380. A broken arm is worn in a sling.

(i. e. Though a man's relations prove worthless, he cannot desert them.)

تہتہیرے تہتہیرے بدلی

381. Brasiers exchanging pots.

i. e. A bargain between two people equally knowing. Diamond cuts diamond.

تہونت چتیرا من میں جھنکے

382. The maimed painter (without a hand) regrets in his mind.

Applied to express the regret of one who sees himself excluded from an employment for which he is very capable.

تہو کر لکے ہار ہر تو رہے گھر کی سل

383. He got a blow in climbing the mountain, and now breaks the grinding stone at home.

Applied to one, who, having suffered injury from one whom he is unable to cope with, wreaks his vengeance on his own family and dependents.

جات ہانت ہو چے نہیں کوئے ہر کو بھیجے سو ہر کا ہوئے

384. Whoever worships God is God's; there none inquires about his extraction.

چار جنوا میں بھاگتا ہے تینوں نہیں آ پتا

385. A lover (or gallant,) a son-in-law and a nephew, these three are never grateful.

چاروں قریا کی ہیا ایک چہار جن دوسر کیا

386. Burn that woman's body who quits one and goes to another.



جانا اپنے اختیار پر اے بس

387. To go is at one's own option, but to return depends on another.

جانا ہی رہنا نہیں جانا بسوے بیس

ایسی سیج سہاگ پر کون گدھا دے سیس

388. We must go, as sure as two and two make four, and cannot remain. Who would be plaiting hair on such a bridal bed?

The above couplet was delivered by UMEER KHODROO on his death bed.

جان کے ساتھ جیو را

389. This rope (entanglement, incumbrance of family, &c.) will last as long as my life.

جان نہ پہچان ہی خالا سلام

390. He is a perfect stranger, and yet addresses me in the most familiar manner.

جان ہی تو جہاں ہی

391. While there is life there is the world before me.

جائیکا سا ہو کا رہیکا ساہر کا

392. The loss or gain is my master's.

i. e. I am indifferent about it.

جب تلک ساقی تب تلک آس

393. As long as there is a cup-bearer (i. e. a protector) there is hope.

جب تلک سانس تب تلک آس

394. While there is life there is hope.

جب سے اُٹے بال تب سے یہی احوال

395. He has been in this (wretched) state, ever since his hair began to grow.

i. e. Since his infancy. (Always used in a bad sense.) Ever since he began to acquire power his conduct has been thus evil and oppressive.

جب جنے تھے تب دانست نہ تھے

جب دانست ہوئے تب جنے نہیں

396. When I had peace, I had no teeth, and now that I have teeth, I have no peace.

Spoken when the means and capacity of enjoyment come at different times.

جتنا اور ہنا اتنا ہا نو ہسارنا

397. (*Lit.*) Extend your feet according to the length of your sheet.

Cut your coat according to your cloth.

جتنا کر دے الوشے اتنا میتھا ہوگا

398. The more sirup you put, the sweeter it will be.

Used to recommend that expence or labour be not spared on any particular affair.

جس برتن میں کھانا اسی میں چھید کرنا

399. To make a hole in the vessel out of which one has eaten.

To prove ungrateful, or injure one's benefactor.

جس گھنی ہر بیتھے اُس کو کا تے

400. To cut the branch on which one sits.

To express, 1st. Extreme folly. 2d. Ingratitude. It is an ill bird that betrays its own nest.

جس دولہہ تس بنی برات

401. The nuptial procession is proportioned to the rank of the bridegroom.

جس شہر میں پھول بیچے وہاں دھول نہ اُرائے

402. In the city where you wish to sell flowers, do not kick up the dust.

That is, if disgrace befall you where you were once respected, do not remain there.

جس کے نہ پھتی ہو بوائے وہ کہا جانے پھر برا گئی

403. What does he who has never had chilblains know of another's pain.

(He jests at scars that never felt a wound.)

جس مکنہ تس پاؤں کھواری بدھنا آنِ مادل جو ری

404. The horse is fitted to the rider; God has brought a suitable pair together.

جس منہ سے پان کھائے تس منہ سے کوئلے نچا گئے

405. Chew not charcoal with the same mouth that you use in eating betel.

1st. Do not abuse him whom you have once commended. 2d. Do not submit to indignity where you have formerly been treated with respect.

جس کا چکنا دیکھا پھسل پڑے

406. Where he sees a sleek countenance there he slips.

Spoken of a time-server, who courts the favor of the great and prosperous, and suits his conversation to their inclinations.

جس کا کھا ہے اُس کا گنا ہے

407. Sing his praise who feeds you.

جس کی دیکھ اُس کی تیغ

408. Whose soever is the pot, his is the sword.

That is, he who pays his soldiers best is best served.

جس کی لا تھی اُس کی بھینس

409. Whoever holds the cudgel, his will be the buffalo.

To express that the most powerful is generally successful in all disputes. Club law.

جس کے لئے چوری کی وہی کہے چور

410. He for whom I have stolen so much, calls me thief.

To describe ingratitude.

جس کے ہاتھ دو مٹی اُس کا سب کو مٹی

411. He who holds the ladle (with which victuals are served out) has every body attached to him.

جس کے ہوں دس کُند یا ماریں دھول چھپی لیں رو پیہ

412. He that has ten bullies to back him will carry off the treasure of others.

جسنے نہ دیکھا ہو باگھ وہ دیکھے بلائی

جسنے نہ دیکھا ہو تھگ وہ دیکھے قصائی

413. Whoever has never seen a tiger let him look at a cat, and whoever has never seen a robber let him look at a butcher.

جُگت پھوٹا نرد موٹی

414. When the pair (at *Chuosur*,) is separated the piece is taken.

To inculcate the value of unanimity.

جن دن دیکھے وے کسم کئی سو بیت بہار

اب ال رہی کلاب میں اب کتیلی مار

415. That spring, in which we saw the blossoms, is gone; now oh bee, only thorny branches without leaves remain on the rose tree.

جنگل میں موتی کی قدر نہیں

416. Pearls are of no value in a desert.

i. e. A man of talents and learning is of no estimation among ignorant people. To throw pearls before swine.

جنگل میں مور ناچا کرتے دیکھا

417. Who has seen the peacock dance in the forest?

Applied to one who has displayed wealth, abilities, splendor, &c. among strangers, or those who cannot judge of his excellence, and not in the place where he is known.

جتنے لگائی سو بجھاوینگا

418. He that kindled the fire will extinguish it.

Applied in two ways, 1st. That a commotion is most easily appeased by him that excited it. 2d. That afflictions sent by God can only be alleviated by him.

جو ازار بناوینگا سوراہ موتنے کی بھی رکھینگا

419. He that makes trowsers must leave a place to p— through.

To express the necessity of looking to the conclusion and obviating obstacles in any work which one undertakes. Look before you leap.

جوان جائے پتال برھیا مانگے بہتار

420. The young (maid) goes to the grave, and the old one looks out for a husband.

Used to express any incongruity.

جوانی دیوانی

421. Youth is madness.

جو بزدل بنے مجھے آوے تاب سوئی بر مجھے بدھنے آوے

422. Such a bridegroom is come to marry me as I cannot look on without a fever.

جو بن سہارے کھیلے جوا آج نہ موا کل موا

423. He that plays dice without assistance or support, will be ruined sooner or later.

جو تپا کپاے میتھے کی لالچے

424. Even leavings are eaten for the sake of their sweetness.

جو تہا کہئے میٹھے کی لالچے

425. People submit to eat leavings for the sake of the sweetness.

i. e. It is sometimes prudent to submit to mortifications for the sake of solid advantages. To kiss the child for the sake of the nurse.

جو چرہ ہیگا سو گریگا

426. He that exalteth himself shall be humbled.

جو خال حد سے زیادہ ہوا سو مسسا ہوا

427. When a mole grows beyond bounds, it becomes a wart.

i. e. A virtue in excess may become a vice.

جو وہن جاتا جائے تو آدھا دیجئے بانٹ

428. When you know you are about to lose all your wealth, then you had better give half of it away.

جو دیکھا سو پیکھا

429. To see and to behold are the same.

Applied to two people who tell the same story but in different words.

جو رور مرجایگا مال جنوائی کھا دیگا

جنوائی بھی نہ ہوگا تو خالص لگ جائیگا

430. Collect as much wealth as you can, you must die; your son-in-law (or powerful person) will get your treasure; if you have no son-in-law it will fall as a escheat to the king.

Applied to a miser.

جو سارا دھن دیکھے جاتا و آدھا دے بٹاے

431. Give half your wealth to save the remainder.

See 428.

جو کوئی کلپاے ہی سو کیسے کل پاے ہی

432. How can he that gives pain to others, enjoy tranquillity?

جو کبیر کاسی ہوئی مری ہیں رامہیں کون نہورا

433. If KUBEER go and die at Kasee, what obligation has he to RAM? (or God.)

N. B. A Hindoo dying at *Bunarus*, of necessity obtains salvation; therefore it is not by the favor of God. Spoken by one who has long paid court to another with a view of being served, and at length obtains his object by his own exertions.

جو گر جتا ہی سو پرستا نہیں

434. The cloud that thunders much, rains little.

The greatest barkers bite not sorest; dogs that bark at a distance bite not at hand; great promisers are small performers; or great cry and little wool. (Scot.) He is na the best wright that hews maist spails.

جو گئی تھا سو اتھ گیا آسن رہی بہا ہوت

435. The devotee is gone and nothing but ashes remain on his seat.

i. e. (The soul is fled and nothing but dust is left). (To describe the death of any one.)

جو گئی جگت جائے نہیں کپڑے رنگے تو کپڑا ہوا

436. A *Jogee* who does not know the duties of his profession, what does his stained garments avail.

The gown does not constitute the churchman.



جوگي جوگي لڙين ڪپهرونڪا ناس

437. If two *Jogees* quarrel, their cups are demolished.

i. e. They possess nothing else. You can get nothing of the cat but her skin.

جوگي ڪو ٻيل بلا ۽

438. Even the care of an ox is an incumbrance to a devotee.

جوگي کي سي پيري

439. A circuit like the *Jogees*.

1st. Applied to one who pays short visits and seldom. 2d. To one who pays frequent visits.

جوگي مار ۽ چپارها ته

440. He that beats a *Jogee*, dirties his hands with ashes.

To express that it is unprofitable to press the poor.

جو من مين بسے سو سڀڻے دے

441. That which dwells in the mind is seen in dreams.

جوڻ جوڻ پوئينجي ڪاري تڏن تڏن ٻياي ه ۽

442. The more a blanket is wet, the heavier it becomes.

1st. When a person has danced attendance on a great man for some time, and complains to his friend that he has derived no fruit from it, the other exhorts him to make no complaint but continue his attention: applying this proverb in confirmation of his advice. 2d. Used as an expostulation with one who having run in debt does not even take care to pay the interest, whereby the load accumulates daily.

جوں جوں مرغی موتی ہو توں توں گاتر سُکرتی جاے

443. As a fowl gets fat, its — becomes the tighter.

i. e. The richer a miser becomes, he grows the closer fisted.

جوئوں کے واسطے کھندری نہیں چھوڑنے

444. A blanket is not to be thrown away on account of the lice.

i. e. A great advantage is not to be given up for a slight inconvenience which attends it.

جو ہاندی میں ہوگا سو رکابی میں آویگا

445. That which is in the pot will come on the plate.

That is, a man's conversation will be conformable to the qualities of his mind. (Out of the fulness of the heart the mouth speaketh.) See 444 Persian.

جہانت کے اپارے مردہ نہیں ہلکا ہوتا

446. A corpse does not become light by removing the hair of the *pubes*.

To denote that a person's loss or gain is of such a nature as not to be felt.

جہاں جاے بھوکھا وہاں برے سوکھا

447. Wherever the hungry wretch goes, there will be famine.

To describe a person who is very unlucky.

جہاں دولہ وہاں برات

448. Wherever the bridegroom is, there is the nuptial procession.

جہاں درتہاں ہمارا (یا یارونگا) گھر

449. My abode is in the post of danger.

جہاں روکھ نہیں تہاں ارنڈ ہی روکھ ہی

450. *Lit.* Where there are no trees, even the *Palma Christi* is a tree.

A man with very little wisdom, science, wealth, &c. is highly esteemed where no body has any. Parmi les aveugles le borgne est Roi.

جہاں سو وہاں سو

451. Where one hundred must be expended, if you expend 125 it is no matter.

i. e. There are certain occasions on which it is not good to be too rigidly economical.

جہاں سوئی نہیں جاتی وہاں موصل چلاتی ہی

452. She pushes a large pestle where a needle can hardly pass.

Applied to a great calumniator, and one who winds into the confidence of the most cautious.

جہاں کے مردے تہاں ہیں کرتے ہیں

453. The dead are buried where they die.

(To express that a dispute is best settled where it arose) or that in every place matters must be determined according to the customs of that place.

جہاں نہ جا کو گن لیے تہاں نہ تا کو تہاں

دھوبی بس کر کپا کرے د یگمبہر کے گانو

454. Where a man's talents are not valued, there is no place for him; what should a washerman do in a place where people go naked.

جہر بیری کا کائنا

455. The thorns of a bramble.

To describe one who sticks fast, from whom it is hard to disengage one's self.

جہوتہا جوتہی سے برا جو سو نہکا ہوے

456. The liar, even though of gold (or profitable) is worse than leavings or offal.

جہوتہا مرے نہ شہر پاک ہوے

457. Neither does the liar die, nor is the city purified.

An imprecation, indirectly charging the person to whom it is addressed with falsehood.

جہوتہہ بولنے میں تو عرفہ کہا

458. What occasion is there for economy in telling lies.

i. e. When a man has once transgressed the bounds of truth, there is no thing to restrain him within bounds.

جہوتہہ نہ بولے تو پیٹ نہ بہت جائے

459. If you did not tell lies would not your belly split?

جہوتہہ نہ بولے تو پیٹ بہت بھولے

460. If he did not lie, his belly would swell.

To describe one who has an unconquerable habit of lying.

جھوٹوں کو نہیں بھنا

461. The house of the dishonest does not prosper.

Cheating play never thrives. Honesty is the best policy.

جھوٹے جگت بڈبائے

462. 1st. Liars obtain credit in this world. 2d. The world is a deception, yet all believe in it.

A saying taken from the *Vedant* philosophy which denies the reality of external objects. Applied when an impostor obtains credit.

جھوٹے کا منہ کالا سچے کا بول بالا

463. The liar's face is black, (i. e. He is disgraced) and the man who speaks truth, is prosperous.

Tell the truth and shame the Devil.

جھوٹے کے آگے سچا رومرے

464. The man who speaks the truth is overcome and reduced to misery by the liar.

*Might overcomes right.*

جیتنے کا بھرا روموے کی گوربتا

465. Point out a living man's house and a dead man's grave.

جیتنے کی گلی نہیں نکلی جاتی

466. *Lit.* A live fly cannot be swallowed.

i. e. It is difficult to swallow it alive, and if swallowed, it is rejected by vomiting. It signifies, 1st. No one willingly involves himself in ruin. 2d. An evident truth cannot be denied.

جیتے نہ بچنے موئے دھرا دھر بیتے

467. You take no concern about him while alive,

but will bewail his death with noisy lamentation.

A man's worth is not known until he is dead.

جیتے ہی کا نا تا جگت میں

468. In the world kindred is only among the living.

Used by way of consolation, expostulative with those who lament extravagantly over the dead.

جیت کے بیرو سے بدیت

469. Depending on another for subsistence.

جیسا تیرا نون پانی ویسا میرا کام جانی

470. Such as your pay, such will be my service.

Point d'argent point de Suisse. No song no supper.

جیسا دیس ویسا بھیس

471. Every country has its own fashions.

(Scot.) Every Land bath its own Laugh and every corn its own call.

(Lat.) Suis est mos cuique genti.

(Eng.) When at Rome do as the people of Rome do.

جیسا سوت ویسی پہینڈی جیسی ما ویسی بدیتی

472. The skein corresponds with the thread and the daughter resembles her mother. See No. 183.

Take a bird out of a good nest. You can't make a silk purse out of a sow's ear.

جیسا کرو گے ویسا بار گے

473. As you act, so you will be rewarded.

As you make your bed, so you must lie; as you brew so you must drink.  
See Part I, Sect. 1, No. 447. and No. 479. of the present Section.

جیسا منہ ویسا تہتر

474. Such as is the mouth such is the slap.

That is, the punishment of every crime will be in porportion to its magnitude.

جیسن کو تیسن سکتی کو بیگن

475. Let things be suited to one another; as the egg-plant to dried fish.

To signify that things are well matched. (In a satirical sense.)

جیسی بہ یار پیٹہ تب تیسے دیجئے

476. From whatever quarter the wind blows you must turn your back towards it.

i. e. Sail before the wind, or swim with the stream.

It also means that you must conform to, or act according, to circumstances.

(Scot.) As the wind blows seek your Beel.

(Eng.) Pull down your hat on the wind side.

(Lat.) Is sapiens, qui se ad causas accommodat omnes.

جیسے دام ویسا کام

477. The work will be in porportion to the pay.

See No. 470.

جیسی روح ویسے فرشتے

478. Such as is the soul, such are the angels (which come to receive it at the time of death.)

To express that every one will be rewarded according to his works; but it is generally taken in a bad sense. It also means that people or things are well matched; (in a satirical sense.)

جیسی کرنی ویسی بھرنی ہوئے نہ ہوئے کر دینہ

479. As you do so you will receive: look and see whether it is not so. See No. 473.

As you measure so shall it be mitted to you again.

جیسے کنتھا گھر رہے ویسے رہے بد بس

480. It is the same whether my husband stay at home or remain abroad.

i. e. He is good for nothing; (applied to any worthless person.)

جیسے کو تیسرا بابو کو پھینسا

481. Render to every one according to his quality; to the *Raja's* son a buffalo.

i. e. A great man ought to have a great thing. Render to *Cæsar* what is *Cæsar's*. Give honor to whom honor is due.

جیسے کو تیسرا ملے مندو راجا پھیل

لوہے کو چوہا کھاوے لڑکے کڈی چیل

482. One turn meets another; if rats can eat iron, a kite may carry off a child.

This proverb is founded on the following story. A man having occasion to travel abroad, left a quantity of iron in charge of a friend. On his return after several years his friend told him the rats had eaten up the iron. He said nothing, but waiting an opportunity seized the other's child, concealed him, and told his father he had seen a kite carry him off. On the other's alledging the impossibility of the thing, his friend made this reply.



جسے میاں کا تھہہ وبُشی سن کی مارہی

483. As the gentleman is made of wood, so is his beard of tow.

Spoken in contempt of any one.

جیسے ہر کن کا تے تیسے گال بجاتے

484. Those that sing the praises of HURU (or MUHADEVU,) and that merely utter inarticulate sounds, are treated alike.

Spoken of one who does not discriminate between those who serve him well or ill.

جہیں تہیں جاگري گوشت یا گہی بہات

485. Accept such service as you can obtain, whether it gives meat or butter with rice.

This is used by way of advice to a person, to be satisfied with what he has got, rather than trust to precarious employment with the view of obtaining more. Don't quarrel with your bread and butter.

چار بید پانچواں البید

486. Four *Vedus*, the fifth a cudgel.

i. e. He who does not listen to precepts, or reason must be compelled to do so. A bridle for the horse, a saddle for the ass and a rod for the fools back.

چار دنا کی چاند نی پھر اندھیرا پاکہ

487. There is moonlight for a few days, and then it is dark as before. *Riches have wings.*

Applied to express the transitory nature of prosperity.

چاروں راہیں موکلی

488. All the four roads are wide.

i. e. There is no interruption. A willing heart maketh light work.

جا کر کے آگے کوکر کوکر کے آگے بدیش خیمہ

489. Before the servant a dog, before the dog a  
*pesh-khuemu* (a tent sent on in advance.)

The phrase is used when a servant, who has received an order from his master, sends another instead of going himself.

چاہت کی جا کر کی کیجئے ان چاہت کا نام نلیجئے

or

چاہ کر رہے جا کی جا کر کی کیجئے ناہ کر رہے تا کو نام نلیجئے

490. Serve him that desires (respects or esteems)  
you, but mention not him that dislikes you.

Spoken by one to whom any thing has been offered with a bad grace, which he in consequence will not accept.

جب کی دہ خدای دیتا ہی

491. God rights him that keeps silence.

(Virtue is its own reward.) He that humbleth himself shall be exalted.

The reverse of No. 426. q. v.

جراغ تلے اندھیرا

492. It is dark under the lamp.

Used when crimes are committed near the seat of authority. Analogous to the proverb, "The nearer the church the farther from God."

چراغ روشن مراد حاصل

493. *Lit.* The lamp is lighted and enjoyment is at hand.

Alludes, 1st. To the practice of lighting lamps at the shrines of holy men, from which religious act, the votaries expect the accomplishment of their wishes. 2d. To the practice of the *Fuqers*, called *Nugrbundes*, who go about begging with a lamp in their hands, whence the alms given to them is called *Chiragh* or *Chiraghee*, as much as to say, "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." 3d. To the habits of libertines, thieves, and others, who look to the night, when lamps are lighted, as the favourable season for obtaining their wishes.

چراغ گل بگري غايب

494. Lamps out, the turban vanishes.

To express that when the ruler of a country dies or is deposed, crimes are committed with impunity. When the cat is away, the mice will play.

چرا مرڻ کنوار هائسي

495. The death of birds is sport to the villagers.

Spoken when one makes sport of the misfortunes of another.  
It is sport to you but death to us.

چري مارڻ ٿو لا بهانت بهانت ڪا جانور ٻڙو لا

496. In the street inhabited by bird-catchers, the voices of various animals are heard.

Applied to an assembly where every man gives a different opinion.

چلا چلي ڪي راه ميڻ ڪجهه بهلا بهلي ڪر لو

497. While you sojourn in this transitory world, do some good.

چل جہانو میں آنی ہوں جملہ پیرمناں ہوں

438. Go on shadow; I will follow; and I implore the aid of the whole congregation of saints.

Put in the mouth of a woman who affects extreme delicacy, so as to be unable to walk without great difficulty, she desires her shadow to go on before, and says that with the assistance of the saints she will follow as fast as she can.

جلی جلی آنی سوئے کے رہے

439. She went for refuge to the family of her rival.

To express one's taking a step that must inevitably lead to his or her ruin.

چمار کو عرش میں بھی بیگار

500. A cobbler is liable to be pressed to work, even were he to mount up into heaven.

To describe an unlucky person, whose fortune does not change by change of situation.

چمیلی جا رہی آنی

501. *Chumlee* (a name usually given to female slaves) is become very gay.

The phrase is used to express that one generally morose, is in uncommonly good humour, or that a miser begins to spend his money like a gentleman.

چندن پر آ چمار گھرنے آتہ کوئے جام

رو رو چندن مہی پیرے سو پر آرار سو کام

502. A piece of sandal-wood came into the house of a cobbler, who continually beat leather with it.

The sandal filled the world with its complaints that, "I have to deal with the mean."

جنے جباو کہ شہنا ئی بجاو

503. Chew the pease or play the bagpipe.

(Eng.) Either dance or hold the candle.

جنے کا مارا مرنا ہی

504. A man dies from the stroke of a pea.

( To express the instability of human life. )

جوئے سے جیتے ہوئے گئے دو بے کے سانسے برے

505. The *Chuobe* (or *Brahmun* acquainted with four *Vedus*) went to become a *Chhubbe* (or learned in six, which do not exist,) and he has fallen into doubt whether he can even retain the rank of *Dobe* (or of him who knows two.)

A *Chuobe* of *Muthoora* went to a king in the hopes of being promoted to the rank of a *Chhubbe*, but having been unfortunately called *Dobe* by one of the king's attendants, he fancied his rank to have been reduced from four to two, instead of being advanced from four to six. It is used to express the folly of ambition, or of not being satisfied with what we have got. See No. 524.

جوڑ جاتے رہے کہ اندھیاری

506. Are the thieves, or the darkness gone for ever?

i. e. Though you have now escaped, be not too secure. It also means although the present opportunity is gone by, another will occur.

L

چور چوری سے گیا تو میرا پیڑی سے نکلا

507. The thief has left off stealing, but not ex-  
changing.

That is, bad habits though suppressed, will show themselves occasionally. It is related that a thief having been detected and punished, determined to reform, and took on himself the profession of a *Fuqeer*. Travelling in company with other *Fuqeers*, when his fellow travellers were asleep, his old propensities came strong upon him, and his mode of gratifying them, without being guilty of theft, was to take the bundle of one from under his head and put it under another's.

(Eng.) What is bred in the bone will never wear out of the flesh.

چور سات گھولے مرے

508. When a thief is about to be put to death, he  
involves many in his fate.

i. e. He gives information against his accomplices, and even accuses the innocent.

چور کا بھائی گنتہ کتا

509. A thief's brother is a cut-purse.

چور کا بھائی گنتہ چور

510. A thief's brother is a plunderer of things  
committed to his charge.

چور کا منہ چاند سا

511. A thief's face is like the moon.

This is interpreted in two ways. 1st. White and pure. i. e. Wearing the aspect of innocence though guilty in reality. 2d (Marked with dark patches like the moon.) i. e. He is betrayed by his looks.

چور کو کہے چوری کر اور صاف کو کہے جاگتا رہ

or

چور کو کہے موس صاف سے کہے جاگ

512. He tells the thief to steal and the honest man to keep watch.

Applied to a go-between, who equally stirs up both parties in a dispute.

چور کے دل میں چوری ہے

513. Theft dwells in the heart of the thief.

چور کی ما کوٹھی میں سر دیکر روتی ہی

514. The mother of a thief hides her head in a granary when she cries, (from shame or fear of being known to be related to such a person.)

چور کی نظر گتھری پر

515. The thief's eye is fixed on the wallet, (or portmanteau.)

چوری اور ہر زوری

516. Theft and boldness together!

Spoken of one who glories in his crimes.

چوری اور مہمگی

517. Are you the thief and affect the judge?

چوری اور سہنہ زوری

518. Theft and bulling at the same time!

چوری کا کر میتھا

519. Stolen sugar is sweet.

چونی بھی کہے مجھے گھی سے کھاو

520. Even the *Choonee* says come eat me along  
with *g.hee*.

In the process of splitting pease, or any pulse, which is done by a mill, three substances are obtained. 1st. *Dal*, the split pease. 2d. *Choonee*, little fragments broken off, which serve for food to the poor people. 3d. *Cho, a*, the husks, which are given to cattle. Those who eat the *Choones* cannot afford to purchase *G.hee*; so that the words here are used to describe a mean person making great pretensions.

چوہا بیل میں سماتا تھا کانوں باندھا جہاج

521. The rat is already unable to enter his hole,  
and would you tie a winnowing fan to his ears?

Used when several people come to an entertainment prepared for only one; or applied to a person who sets up in business in a place which affords employment for only one.

جہاج تو بولے ہی بولے چہلنی کہا بولے جس میں بہتر چہلنی

522. The winnowing fan may very well sound,  
but what sound can proceed from the sieve which  
is full of holes?

i. e. An innocent person has a right to speak, and may speak with confidence; but not one who is covered with crimes.



جہب بقیع میں اور صورت طباق میں

523. The beauty (which arises from dress,) is in the portmanteau, and that of the person, is in the platter.

i. e. It depends on good living.

جہنے دہنے کے تھے دوئے بھی نہ رہے

524. He went to become a *Chahubbe*, and his original rank even of *Dobe* does not remain.

It is used to express the folly of him who, like the dog in the fable, loses what he actually possessed in the vain pursuit of higher attainments. See No. 505.

جہنے نہ جلا حرام کا رہا

525. Bastards have none of the ceremonies of the sixth or fortieth day after birth.

چہری پر کدو کدو بر چہری

526. Whether the knife fall on the cucumber, or the cucumber on the knife (the effect is the same.)

جہلے کی بھینس

527. A buffalo of the mire. A *fat slovenly woman*.

جہوتا سو کھوتا

528. The little are worthless.

جہور جت برائی کھٹ

529. Give up O *Jat* ! (a race much addicted to robbery,) the couch of others.

i. e. Leave off your habits of rapacity and violence.

جہور جہور مجھے تو بن دے

530. O Bramble! let me down.

Supposed to be spoken by a person who in some disgust throws himself into a pond, but repenting lays hold of a bush to save himself, but pretends that the bush has laid hold of him. Applied to one who perpetually intrudes his company on another, and pretends that the other person will not part with him.

چیری سبکے بانو دھو دے اپنے دھو تے لجاوے

531. The slave-girl washes every body's feet, and is ashamed to wash her own.

چیز نرا کھے آپنی اور چوروں گالی دے

532. He takes no care of his things, and then abuses the thieves.

چیل کے گھر میں ماس

533. Can flesh remain in a kite's nest?

(Eng.) Can a man take fire in his bosom and not be burnt?

حاضر کو حجت نہیں

534. No proof is required of that which is before our eyes,

حَاضِرُ كُوْلُقْمِهِ غَايِبُ كُوْتِكْمِهِ

535. He gives maintenance to the living, and bestows the due rites on the dead.

Description of a liberal person.

حَاكِمُ هَارِے مُنْهَہ مِیں مَارِے

536. If you confute the ruler, he knocks you down.

i. e. It is in vain to dispute with him who has power in his hands.

حَقِّ كَرِ حَلَالِ كَرِ دِنِ مِیں سُوْ بَارِ كَرِ

537. Do that which is just and lawful as often as you please (but abstain from that which is unlawful.)

حَقِّ كَہْنِے ہِے اَحَقِّ بِيْزَارِ

538. The fool is offended at him who speaks truth.

حَقِّ نِپَاوِے اِنْعَامِ

539. He cannot get even his right, and yet expects a present.

حَلَالِ مِیں حَرَكْتِ اُوْر حَرَامِ مِیں بَرَكْتِ

540. Is good conduct become the cause of distress, and debauchery of success?

حَلَوَانِیْ كِی دُو كُنْ اُوْر دَا دَا جِی كِی نَا تَحِہ

541. To celebrate a grandfather's obsequies at a confectioner's shop, i. e. gratis.

To describe one who supplies his own wants at the expense of others.

(Scot.) Cocks make free of horses' corn.

خالی بنیا کپا کرے اس کو تھی کے وہاں اس کو تھی میں ہرے

542. What does the corn-merchant do, who is out of employment, but remove the corn from one granary to another.

خدا حرام زادے کو ناخن نہ دے

543. May God not give the wicked nails (to scratch others.) -i. e. may he never invest them with power.

(Scott.) Fools should not have chapping sticks.

خدا دیکھا نہیں عقل سے پہچانا

544. No one hath seen God, we know his existence by reason.

Applied to any fact which is ascertained by presumptive evidence.

خدا شکر خورے کو شکر دیتا ہی

545. God gives sugar to the eater of sugar. That is, he provides for all his creatures in proportion to their wants.

God feeds the young ravens and clothes the lilies of the field.

خدا کی بات خدائی جانے

546. God only knows the things that pertain to God.

خدا کے غضب سے ڈرتے رہیں

547. Fear the wrath of God.

Said to one who is about to commit any bad action.

خدا کی لاتی میں آواز نہیں

548. God's club makes no noise.

Spoken by one enduring oppression which he can't avoid.

خدا کے واسطے بلی بھی جوہا نہیں مارتی

549. Even the cat does not catch mice for God.

i. e. People are generally interested by selfish motives.

خدا لڑنے کی روزی دے بچہ لڑنے کا دن ندے

550. Quarrel among yourselves as much as you please, but God grant that you may never see the day of separation.

خدا لگتی کوئی نہ کہے منہ دیکھی سب کوئی کہے

551. No one says what is agreeable to God, but every one says what is pleasing to man.

خدا مہربان تو جنت مہربان

552. When God is kind the world is kind.

خدا مہربان تو کل مہربان

553. If God is propitious, then all are favourable.

خربوزہ چھری پر گرے یا چھری خربوزے پر تو خربوزہ کا ضرر

554. Whether the melon fall upon the knife, or the knife on the melon, the melon is the sufferer.

(Eng.) The weakest go to the wall.

خربوزے کو دیکھ کے خربوزہ رنگ پکرتا ہی

555. One melon acquires a colour from seeing another. See Part I. Sect. II. No. 223.

خسَم کا کھائیں بیٹ کیت کائیں بہتاجی کا

556. She is supported by her husband, but gives her brother the credit of it.

خضر ملے

557. I have found KHIZR.

*Said by a person who succeeds according to his wish. Agreeably to oriental history, KHIZR or KHUZIR is the name of a prophet, who is said to have found out the fountain of life, and having drunk thereof became immortal; and that he had therefore this name, from his flourishing and continual youth. The word is derived from خَضِرٌ it was green. The Moosulmans appear to confound this person with PHINEAS, ELIAS or ELIJAH, and St. GEORGE, saying that his soul passed by transmigration through all three; and according to the best commentators upon the Qo-ran, he is said to be the person alluded to in the 18th chapter, to whom MOSES applied to for instruction and information. In Hindoostance he*

*is generally called KHWAJU KHIZUR, and is considered as the great guide to those who have lost their road.*

I find the following account in CALMET's Dictionary: "many of the *Jews* in our Lord's time believed ELIJAH to be risen from the dead in his person, or that the soul of ELIJAH had passed into the body of JESUS CHRIST. Matth. xvi. 14. Mark vi. 13. Luke ix. 8.

The *Mussulmen* relate, that one KREDER or KHIZEN, general of ALEXANDER's troops (not ALEXANDER THE GREAT, but one more ancient of the same name) had the good fortune to find the fountain of life, which ALEXANDER had long sought in vain. KREDER drank large draughts of it, and so became immortal. He is called KREDER, which signifies verdant, because from that time he enjoyed a flourishing and immortal life. KREDER is, according to them, ELIJAH, who lives in a place of retirement, in a delicious garden, where is the tree of life, and where the fountain of life runs, by the help whereof his immortality is preserved: here he expects the second coming of JESUS CHRIST, at which ELIJAH is to appear once more in the world."

خلق کا حلق کسنے بند کیا ہی

558. Who has stopped the people's throats.

خلق کی زبان خدا کا نقرہ

559. The tongue, or voice, of the people is God's kettle-drum.

(Lat.) Vox populi vox Dei. See No. 320, of this Sect.

خنجر تلے کسی نے ٹک دم لیا تو پھر کہا

560. If any one be allowed to take rest a little under the dagger, what will it avail him?

خواب خرگوش میں ہی

561. He is in a hare's sleep. (i. e. *He is negligent.*)

See Part I. Sect. I. No. 154.

خوان برآ خوان پوش برآ پھول دیکھو تو آدھا برا

562. The tray is large as well as the cover, if you take it off, you will find only half a cake.

There is a play upon the last word **بر** which cannot be retained in the translation. The word **بر** when used as a noun, signifies a kind of cake made of meal of pulse and fried in *Ghee* or butter.

خوان پاک خوان پوش پاک پھول دیکھو تو خاک ہی خاک

563. The tray is clean as well as the cover, if you lift it off, you will see that there is nothing but dust, or that it contains nothing at all.

خوب ہی دانت کھتے ہوئے

564. His teeth were completely set on edge (so as to be unable to bite.) i.e. He was rendered entirely helpless.

خوشامدی کا منہ کالا

565. The flatterer's face is black.

i.e. He is disgraced.

خوگیر کی بھرتی

566. The stuffing of a pack saddle.

Applied to any worthless thing which is only required to fill up space.

خیرات کے ٹکڑے اور بازار میں دیکار

567. He lives upon alms, yet belches in the market.

Applied to any one, who boasts of acquisitions which in fact are borrowed.



داتا دے بہند آری کا بیت بہتے

568. A generous man gives and his cash-keeper is distressed at it.

داتا کے تین کن دے دلاوے جہین لے

569. A liberal man has three rights; to give, to make others give, and to take back what he has given.

Spoken in reference also to God and a master.

دانا کی ناو بہار جرہے

570. The boat of the generous mounts upon the bill.

i. e. He is always successful.

دادے راج ندکھائے پان

دانت دکھاوت کئے پان

571. He never tasted betel-leaf even in the time of his grandfather; but was fatigued to death in showing his teeth.

It is applied to a person who gives himself airs in showing of any new acquisition.

وال میں کالا ہی

572. There is something black in the peace.

That is, I suspect some latent mischief. See Part I. Sect. II. No. 222.

دام کریں کام

573. Money does the business.

(Eng.) Money makes the mare to go. See Part I. Sect. I. No. 218.

— داموں روٹھا باتوں سے نہیں مفتا

574. He that is dissatisfied on account of money, is not to be reconciled by words.

دانت یرمیل نہیں

575. He got no filth upon his teeth.

i. e. He is in great poverty.

دانت کاٹی روٹی ہی

576. Bread which has been bitten by two people.

To express that great intimacy subsists between two people.

دانت گریدنے کو ٹنگا نہیں بچا

577. Not even a straw was saved to pick his teeth.

To express extreme distress in consequence of the loss of one's property either by fire or theft.

دان دتار سُڈھنی اُتار

578. He is so liberal as to strip himself even of his breeches. (Generally spoken ironically to describe a miser.)

دانہ نہ گھاس پانی چہہ چہہ وقت

579. Neither corn nor grass, but water six times every day.

Spoken of one who is ready to give any worthless thing but not what is asked for.

دانے کو تابی سواری کو پادے

580. He is ready to eat, but unwilling to work.

دانی چنبیلی کے مرزا موگرا

581. The son of the waiting maid CHUMEELEE, is called MIRZA MOGRA.

Applied to one of mean descent who affects greatness. The two names, are the names of flowers, but also applied to persons.

دانی سے پیٹ چھپانہ

582. To conceal pregnancy from the midwife.

Applied to one who affects mystery towards the person who is already in his secret.

دانی کے آگے پیٹ کہا چھپانا

583. There is no concealing pregnancy from the midwife.

دانی کے سر پان پھول

584. On the head of the *Da,ee* are betel and flowers.

Taken from the play of blindman's buff, in which one child, under the character of a *Da,ee*, or waiting maid, ties up the eyes of that one who is to search for the thief.

دانی ہو میتھی دادا ہو میتھا سر کے کو جانے

585. Your nurse is dear and likewise your grandfather; but, if you do not let them go to heaven, pray who else is to go?

i. e. As you must part with one or other, say which of the two you would rather part with.

دبا بنیا پورا تولے

586. The grain merchant who is in your power, gives full weight.

دُبدھا میں دوو کئے مایا ملی نہ رام

587. In doubt, he lost both his temporal and spiritual advantages.

ہلا کُنْدا سراپ کی آس

588. A lean or weak relation places his hopes in maledictions.

i. e. If kept out of his inheritance by a stranger, he has no means of redress but by praying for the death of the other.

دُبیلے کلاؤت کی کون سنئے

589. Who listens to a lean (or poor) musician?

In the spirit of the monkish rhyme.

*Vir bene vestitus,*

*Pro vestitus bene peritus,*

*Creditur a mille,*

*Quamvis idiotam sit ille.*

*Si cureat veste,*

*Nec sit vestitus honeste,*

*Nullius est laudis,*

*Quamvis sicut omne quod audit.*

دُبیلے ماریں شاہ مدار

590. SHAH MUDAR kills (or afflicts) the weak.

Applied to one who oppresses and tyrannizes over those who are unable to resist, but dares not attack the strong. (SHAH MUDAR was a Moosulman saint, whose tomb at Mukunpoor is frequented by pilgrims.)

دِے برجوت کرتا ہی

591. He that is sore oppressed, will wound his oppressor.

(Eng.) A worm will turn on him that treads on it.

داخل بمعقولات کرنا

592. To interrupt one who is making reasonable propositions.

دو میل کائے کی دولائیں بھی بھائی

593. Even two kick from a milch cow are acceptable.

That is, (one will put up with some inconvenience or mortification where he has a prospect of advantage.)

دریا کو گوزے میں بھرنا

594. To put the ocean into a goglet.

To say much in few words; also to attempt impossibilities.

دریا میں رہنا اور مگر سمجھ سے بیکر کرنا

595. To live in the river and be at enmity with the crocodile.

i. e. To be on bad terms with him, under whose authority one is placed.

دستبرخوان کی بلی

596. The cat of the banquet.

i. e. (One who presents himself uninvited at every feast.)

دشمنوں کے من کا چیتا ہوا

597. The wish of the enemy's heart has been fulfilled.

دشمن کے نہ باہرے رہے جندیری جہاے

598. He went to the south country, and did not return, but took up his abode at Chunderree.

Applied to one who has gone abroad a long time ago, and deserted his own country.

دل لگامیندگی سے بدمنی کہا جیڑھی

599. He whose heart is fixed upon a frog, will never think any thing of a fairy.

Spoken by way of contempt.

دلوکا دہ سیرا

600. The ten *Ser* weight of DULLOO.

Expresses one who intrudes upon a conversation with something entirely foreign to the subject. DULLOO was the name of a grain merchant, who used a weight of ten *Sers*; whereas none else used a larger than that of five. The term is thence applied to any thing incongruous.

دلی کے برتاؤ آئے تہم دیکھو آئے

601. Those who went to *Dillee* in search of employment, are returned begging.

Applied to one who went out with great hopes, and returns disappointed.

دم درود نہیونا

602. To be without breath.

i. e. Either dead or very nearly so.

دمری کا بوستانی

603. From *Postee*, a man who takes opium, the same name is applied to a paper figure, made for the amusement of children, resembling an old man with a paper in his hand, and his head shaking or nodding with the wind, like that of one who is drowsy from the use of opium; its value is only the eighth part of a *Puesa*.

Applied to signify a contemptible, good for nothing, creature.

دمري کي برهيا تڪا سرمند آئي

604. The old woman is not worth more than a farthing and you pay a groat for shaving her head,

دمري کي بلبل تڪا چيٽائي

605. The bird is worth a farthing, and you pay a groat for plucking it.

To express the expending on any thing more than it is worth.

دمري کي چوں چوں

606. One who talks idly and without meaning is so called.

چوں چوں Signifies the chattering or chirping of birds; and is also applied to a small bellows made to imitate that sound; a toy for children.

دمري کي مال آبهی کسي آبهی جهنال

607. There is only a farthing's worth of split pease, I must be host and guest myself.

i. e. There is hardly enough for one person

دمري کي مال بوا پتلي نهو

608. A farthing's worth of pease; see sister that the soup be not thin.

To express a miser who exacts impossibilities.

دمري کي گهري جبه يميري دانه

609. The mare is worth a Dumrec ( $\frac{1}{8}$  of a Pusa), and it eats thirty Sers of grain.

دن دس آدر یا بکے کر لے آپ بکھان  
 بھولک کاک مرادھہ بکھ تو لک تو سمنان

610. Having obtained honor for a few days extol yourself O crow! as long as the fortnight of *Sraddhu* remains, so long you are respected.

This proverb is used when one is guilty of oppression in consequence of the office he holds. The speaker means to express, that, you may do as you please now, but these golden days of your's will soon have an end, when you will no longer have it in your power to tyrannise over me.

دنیا کھانیے مکر سے روتی کھانیے شکر سے

611. Eat (i. e. acquire) the world with deceit, and bread with sugar.

دیوالی کے بتا سے

612. The sweetmeats of *Diwalee*. (A Hindoo festival.) properly دیوالی Deewalee.

1. A present or favor which it is necessary to return. 2. Applied to one who wanders here and there without having any fixed abode. During the *Diwalee*, a kind of sugar cake called *Butasa* is interchanged among friends.

دو دل راضی تو کہا کریگا قاضی

613. When two hearts consent, what can the judge do?

That is when the two parties in a dispute come to a mutual reconciliation, there is no longer room for the judge to interfere.

دودھ کا جلا چھاجھہ پھونک پھونک بنے

614. He who has been scalded with milk, blows even on butter-milk before he drinks it.

(Eng.) (The burnt child dreads the fire.) See Part I. Sect. I. No. 379.

(Ital.) Can' scottato da l'acqua calda ha paura poi della fredda.



دودھ کا دودھ پانی کا پانی

615. He puts the milk by itself, and water by itself;  
i. e. he separates the truth from falsehood.

A phrase used to express just decision and accurate discrimination.

دودھ کی سی مکھی نکال کر پھینک دینا

616. To take out, or expel, like a fly out of milk.

i. e. Suddenly and completely.

دودھوں نہاؤ پوتوں پہلیو

617. May you bathe in milk and be fruitful in children.

A form of benediction, especially used by women.

دور کا بہ گھوڑا بخشی کا داماد

618. A high horse is the general's son-in-law.

See Part I. Sect. II. No. 159.

دور کا دھول سہانا

619. The sound of a distant drum is pleasant.

Spoken of any person, or thing that does not answer on inspection the favorable report which had been made of him, or of it. See Part I. Section II. No. 276.

دور جائے نہ گر برائے

620. Don't run and you won't fall.

دولہا دلہن مل گئے جھوٹی بربرات

621. The bridegroom and bride have come toge-

ther, and the people who went in procession are

now of no use.

Applied to the case of two people engaged in a dispute with numerous partisans on each side, when the principals are reconciled, their partisans are neglected.

دو ملا میں مرغی حرام

622. Between two Moollas the fowl is unlawful.

A *Moolla* is employed to kill animals pronouncing over them the name of God, whereby they are rendered lawful food, and for this he has a fee. The proverb supposes two to be striving for this office and the fowl to die in their hands without receiving the necessary benediction. (Eng.) Too many cooks spoil the broth or between two spoils the breach cometh to the ground.

دو تون دین سے گئے پاندے حلوا ملا نہ ماندے

623. The Pandē (or *Brahmun*) is become an outcast from both religions, and has received neither cakes (which are presented to Brahmins at festivals) nor sweetmeats (which are distributed at the Moosulman festival *Shubi burat*).

Applied to one who deserts one employment in quest of another, and loses both. See No. 367, and Part I. Section I. No. 27.

دو تون کھوئے بھوکیا مدر اور آدیس

624. The *Jogee*, or devotee has lost both the ornament of his ears and his mode of salutation.

دو میں تیسرا جیسے آنکھ کا کفکر

625. When a third person interferes between two, he is like dust fallen into the eye.

دھرنے کی ماں بجیہ

626. The evening is the mother of him who sits in  
*Dhurna*.

i. e. He sits in the evening. See Asiat. Res. Vol. 4, Art. 22.

دھلیز کے دگے سے تیر نہیں جاتا

627. In vestibulo cacando inimicitia non extinguitur.

A man's enmity is supposed to be appeased when he has obtained full satisfaction for the injury he has sustained. The meaning is to dissuade from such expression of resentment as does not hurt the person towards whom it is shown: similar to "When you cannot bite, do not show your teeth."

دھا دھا قسمت کا لکھا سو پا

628. Run as much as you please, you will obtain  
only that which is ordained.

دھاؤ جو بدھ لکھا سو پاؤ

629. Run as much as you please, you will only get  
what God has ordained.

دھاوے سو پاوے

630. He that runs, will obtain.

دھرجا مرجا

631. Deposit and die.

Used to describe a person of bad faith. i. e. This is his wish that whoever commits any thing to his care may die, so that he may convert the deposit to his own use.

دھن بند را بن

632. *Bravo Bindrabun!* Spoken ironically when any one commits oppression or injustice.

دھن کا دھن گیا اور مہیت کی میت گئی

633. He lost both his wealth and friendship.

(Scot.) *Lend your money and lose your friend.*

It is not the lending of our Money that loses our Friend; but the demanding it again, and that will lose a Friend to my certain knowledge. They have a proverbial Rhyme to this Purpose.

I had a I lent my I sought my I lost my Had I a I would keep my	} Penny	{ and a to my from my and my and a and my	} Friend,	{ as many of this Land, When he did it demand, when he had kept it long, and was not that a Wrong? as I have had before, and play the Fool no more.
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KELLY'S Scottish Proverbs.

دھوبی بیٹا چاند ما سیتی اور بتاک

634. The washerman's son is always clean, at no other expense than a whistle and dashing the clothes on the wash-board.

i. e. He is dressed in the clothes of others which his father washes. Applied to one who keeps up a respectable appearance at the expense of others.

دھوبی پر بس نیچلے گدھیا کا کان مرو رے

635. He could do nothing to the washerman, so he twisted the ass's ears.

Spoken of one who is unable to punish the person who offended him, but wreaks his vengeance on those who are unable to resist.

دھوبی کا کُتا گھر کا نہ گھات کا

636. The washerman's dog neither belongs to the house, nor to the water-side where he washes.

(Said of any person who has no fixed habitation.)

دھیر ج دھرم متراؤ نار

آپت کال پرکھئے چار

637. Patience, virtue, a friend, and a wife, are all to be tried in the time of misfortune.

دھینگ دھینگ بلو کا راج

638. Violence prevails under the government of  
BULLOO.

BULLOO was a *Jat*, whose government was a kind of anarchy, under which every thing was carried by the strongest arm.

دیا دور سے لگی ساتھی کھانے

639. He gave her something at a distance, and she now presumes to sit down with him at table.

(Eng.) Gifts make beggars bold.

دُپٹ نہ مارے دینگ سے گوشت دیت چرہاے

640. God does not kill any one with a club, but takes away his understanding. (*Lat.*) *Quem Deus vult perdere prius dementat.*

دید دنیا کی دم بدم کیجے

کسکی شادی و کسکا غم کیجے

641. If you look at the world every moment, whom will you congratulate and with whom condole?

دے دلاوے دے دے کرے سو برانی ہو سا کرتے

642. He that gives, causes to be given, or persuades others to give, that man passes through the sea of the world.

دیس آچار کلا بیوہار

643. Every country and tribe has its own peculiar customs. (*Lat.*) *Suus cuique mos.* See 471.

دیس جو ری پر دیس بھیکہ

644. At home he steals, but begs abroad.

Spoken of one who being fallen from better circumstances is ashamed to beg in his own country where he is known.

دیکھنے کو بلبل نکلنے کو تو مر یا بر

645. He is a nightingale to look at, yet can swallow wild figs.

Applied to one in appearance weak, but who performs the work of a strong man.

دیکھنے اور سننے میں چار انگل کا فرق

646. There is the difference of four fingers between seeing and hearing. i. e. There is a great difference.

دیکھنے اونٹ کس کل بیٹھے

647. See on which side the camel sets down. i. e. *Mark the end.*

Spoken when two persons are contending and the victory is yet uncertain.

دیکھی تھونک بجائے دنیا ط لب زرکی

648. I have seen and proved by full examination, that the world is avaricious.

دیکھا تھا تو پچھ جہرا سید ہوے

649. He was formerly seen a canonier, (or common soldier) and is now become *Sueyid*, (or descendant of the prophet. i. e. Affects the rank of a nobleman.

دیکھا نہ تھا صدقے گئی خالا

650. The aunt is devoted to a nephew whom she has never seen.

Applied to one who launches out in praise of that of which he has no knowledge of but by report.

دیکھو میاں کی جھنڈ بند بھاتا جامہ تین بند

651. Look at the gentleman's consequential airs and his tattered robe, with three straps, (whereas it ought to have eight or nine.)

دیکھئے دیدار اور مارئے بیزار

652. Look at tempting objects, but abstain from touching them.

دینے کے ناو دروازہ بھی نہیں دینا

653. This proverb which expressess extreme avarice, admits not of translation. دروازہ دینا Literally to give the door, means to shut the door. The meaning then is that he so abhors the name of giving that he will not even give (i. e. shut) the door. See Part I. Sect. II. No. 202.

تو این کو بهی داماد پیارا

654. Even a witch (or hag who devours children) loves her son-in-law.

تو زهیا لادهن

655. A treasure of a beard.

Spoken contemptuously of one with a large beard.

تو با بنس کدیر کا جو اچھا بوٹ کمال

656. The race of KUBEER became extinct, when his son KUMAL was born.

An expression used in reprobation of those who abandon the religion or manner of life of their ancestors. The origin of the saying is said to be this. KUBEER, a weaver by profession, being of a religious and contemplative turn became the leader of a sect, partaking of doctrines of both the *Moosulman* and *Hindoo* persuasions; which sect exists and bears his name to this day. He instructed his son from his infancy in the principles of universal benevolence, telling him that all mankind were his brethren, and all women to be considered in the light either of mothers, sisters or daughters. When the son came to years of puberty and the father proposed to him a connexion in marriage, he asked whether he meant he should marry his mother, his sister or his daughter, for that the world contained no other women. He therefore declined any closer alliance with the sex, and thus cut off his father's hopes of posterity.

تو بیبنگر کا ہے مو تا لہا گئے نہ تو تا

657. Why is the worthless fellow fat? He neither thinks of gain nor loss.

تو درل باج دمائے باجے

658. He beat a small drum, and now beats a large one.

Used to express that one's misconduct was formerly known to few, but is now published to the whole world.



دھینرس وکد وامنٹ بہرہو

659. A gourd and pumpkin, curse on both.

Applied to a dispute between two persons equally worthless.

دھیلے زناخ

660. Weak, lazy, inactive, زناخ *is a corruption of* جناخ *the wings of a saddle, stirrup leather, or perhaps for* زناق *a neck-cloth or collar.*

دیتہہ کت مایا پران کت موہ

661. Deception is connected with sight, and affection with life.

رات پری بوند نام رکھا محموہ

662. He was married last night and has already named the boy Muhmood.

(Eng.) To sell the bear's skin before catching the bear; or to reckon one's chickens before they are hatched.

رات ماگا بیت

663. Night is like one's mother's womb, (from secrecy.)

راجا جوگی کس کے میت

664. The king and the beggar are friends of no one.

راجا جہوئے اور رانی ہوئے

665. Whoever the *Raja* takes by the hand, becomes a *Rance*. i. e. Whoever enjoys the favor of the prince, rises to power and eminence.

راجا راج اور پر جا سکھی

666. The king governs (with justice) and the subjects are happy.

راجا رو تھینگ اہنی نگرے لیگا

667. If the king be displeased, he will take his own village from me. i. e. I shall go somewhere else.

Spoken in a spirit of independence. q. d. This is the worst, and I am prepared for it.

راجا دل پر بیت بری بھونی مجھلی جل میں تری

668. When misfortunes befel *Raja Nul*, a broiled fish swam in the water.

It is related that *Nul*, a powerful *Raja*, was deprived by a series of misfortunes of all his possessions and obliged to retire with his wife into the forests, where they lived on whatever they could pick up. Once having caught a fish, they broiled it, and the *Ranee* finding it all covered with ashes went to wash it in the stream when it recovered and swam away. The proverb is synonymous with our *English* one, "Misfortunes never come single."

راجا نہا و نکرینگا کھر تو جانے یگا

669. If the king will not do me justice, he will at least let me go home. See No. 667.

رام جھروکھے بدتھہ کر سب کا مجرالی

جوشی جاکی چاکری دیتاوا کرھے

670. God secretly observes the actions of all and bestows on every one according to his merits.

رام جینا اور پرایا مال اپنا

671. He is continually counting his beads and calling on God, and yet ready to consider the property of others as his own.

رام ملانی جوڑی ایک اندھا ایک کورھی

672. God has brought together a proper pair ; one blind, the other leprous. *To describe two rogues who are closely connected.*

راکھن ہار رہے بھی چار تو کیا

بگڑے بھی دو کے بگاڑے

673. When he that has four hands (Vishṇoo) is my protector, what harm can the enmity of him that has only two (arms) do me ?

واند ساند میری منیاسی

ان چاروں سے بچے کاشی

674. At *Bunarus* you should be on your guard against the women, the sacred bulls, the stairs, and the devotees.

وانگ کی طرح بگھلنا

675. To melt like tin. i. e. To be easily offended.

راوں کا سالا

676. The brother-in-law of the great Rawun.

Spoken of one who exercises oppression under the protection of a powerful person.

رائی بہر نانا اور گاری بہر آشنائی

677. A grain of kindred is worth a cartload of friendship.

رائی سے ہریت ہونا

678. To become a mountain from a grain of mustard. i. e. To rise from poverty to power and affluence.

رائی کو ہریت کرے اور ہریت کو رائی

679. He (God) turns a grain of mustard to a mountain, and a mountain to a mustard seed.

رزا لے کا لٹہ

680. A blackguard's cudgel.

Used to describe one who is very uncouth in his appearance and behaviour.

رسی جل گئی پر بل نہیں گیا

681. The rope is burnt, yet its twist remains.

Applied to one who is ruined, but yet retains his pride.

رکھہ بت رکھا رہت

682. Preserve the character of others so that they may preserve yours.

رندہ رہے تو آپ سے نہیں سکے باپ سے

683. If a woman does not remain virtuous from her own good disposition, she will commit sin with her own father. *That is, if she is ill disposed, no admonition or restraint will avail.*

The point turns on the double signification of the verb رہنا, which in the first clause means to remain virtuous; in the second to live in criminal intimacy with a man.

روپ روئیں بہامگ کھادیں

684. Beauty weeps and fortune enjoys.

Spoken when merit is neglected or unfortunate, and those without merit are exalted.

روتا جاوے موئے کی خبر لاوے

685. He that goes out weeping, brings intelligence of the dead.

That is, no success is to be expected from him who goes on any business reluctantly.

روتی کو رووے اور چولہے پیچھے سووے

686. He weeps for want of bread, and sleeps behind the fire place. *i. e. To keep himself warm.*

A description of extreme poverty.

روتی کی جگہہ اُپلا کھانا

687. To eat cow-dung instead of bread. To act absurdly.

روٹی کی خاک چھارنا

688. To wipe one's bread. i. e. To flatter, to offer officious services.

روزے کو گئے نماز گئے بری

689. We went to get exercised keeping the fast, when we had prayers imposed upon us. i. e. *We got more than we bargained for.*

روغنِ قاز ملنا

690. To rub goose's grease. i. e. To flatter, to put off with false pretences.

رونے سے دان نہیں ملتا

691. Alms are not got by weeping.

رہے جہونہرے میں خواب دیکھے محل کا

692. He lives in a hut, but dreams of a palace.  
(Eng.) He builds castles in the air, or castles in Spain. See No. 772.

ریچھینگے تو پتھر ہی پھینک مارینگے

693. If he is pleased, he will pelt you with stones.

Spoken of a mean, avaricious person, from whom, even in his best humour, no good is to be expected.

زبان آگے خندق نہیں

694. There is no ditch before one's tongue. i. e. There is no obstacle to prevent one from saying what he chuses.

زبردست کا تہیدگا۔ سرپر

695. The cudgel of the powerful must be obeyed.

(Clublaw.) Or the weakest always suffer.

زردار کا سودا ہی ہے زر کا خدا حافظ

696. He that has gold may procure every thing;

but God is the only protector of the poor.

زور کی لا تہی سرپر

697. The cudgel of power is over my head. i. e. I

act by compulsion.

زور نہیں ظلم نہیں عقل کی کوتاہی ہی

698. It is not force or violence, but his own folly.

(Supply,) that has brought him to this state.

سات بانچے کی لا تہی ایک جانے کا بوجہ

699. The staves of several persons make the weight of one person.

Spoken when several persons contribute each a little to relieve one person.

سات بانچے مل کیجئے کچھ ہاں جس جیتیں نہیں لاج

700. If several join in an enterprise, then whether they succeed or fail, there is no disgrace.

سات توں سے منہہ کالا کرنا

701. To blacken one's face with seven baking plates, (which contract soot from the fire.) To disgrace another, or one's-self exceedingly.

سات سو جو ھے کہا کے بلی حج کو چلی

702. The cat having eaten up seven hundred rats,  
is going on a pilgrimage to *Mecca*.

Spoken of a very wicked person, who pretends to have become penitent and religious.

ساجھ کی سوئی سائٹ میں چلے

703. A needle, which is the property of several partners, is carried on a pole, between two. i. e. All partnership-work is difficult.

ساجھ کی ماگنا نپاوے

704. The mother of many children receives not the benefit of the *Ganges*.

Among the *Hindoos*, it is the duty of the son to convey his parent to the sacred stream, a ceremony, which is attended with some expense. Hence, if there are several sons, one leaves this duty to another, and it is not performed at all. Analogous to the *Eng. Prov.* Between two stools the breech comes to the ground, or rather, that which is every one's business is no one's.

ساجھ کی ہانڈی جو راہے میں پھوٹے

705. The pot belonging to many breaks in the public street (where four roads meet.) i. e. Partnership is the source of many and open disputes.

سارے بدن یا ساری دہل میں زبان ہی حلال ہی

704. The tongue is the most noble of all the members.

Used to admonish one of the duty of speaking the truth.



سارے دن اُٹنی رات چرخا پڑنی

705. Idle all day, she begins at night to spin.

To describe one who lets slip the proper time for any thing.

سارے دن پیسا پیسا چپڑنی بہر بھی نہ آتھا یا

706. He was all day grinding, and did not so much as to fill the top of a pot.

To describe one who has laboured much to no advantage.

(Eng.) He toil'd all night and caught no Fish.

ساری دیرگ میں ایک ہی دانہ تدرولیں

707. You know the whole that is in the pot by examining one grain (of rice, pease, &c. which were boiling in it.)

(Lat.) *Ex pede Herculem.* i. e. You may judge of the whole from the specimen which is furnished.

ساری رات مہدائی ایک ہی پتھر و بیانی

708. To bleat all night, and produce only one kid,

i. e. *Great labour with little produce.*

(Eng.) Great cry and little wool.

ساری راماین سُنکر بوجھا سیتا کس کی جو رو

709. Having heard the whole of the Ramayun, he asks whose wife was SEETA?

Expresses one who from stupidity or inattention, after appearing to listen to a discourse betrays a total ignorance of the subject.

ساری ہانڈی میں ایک ہی جانول تَدولتے ہیں

710. You know the whole pot by examining one grain (of rice, pease, &c. which were boiling in it.) (*Lat.*) *Ex pede Herculem*. See No. 707.

سارس کی سی جوڑی

711. Like a pair of cranes.

To express two inseparable friends.

سارس کی سی جوڑی ایک اندھا ایک کورہی

712. They are like a pair of cranes, one blind the other leprous.

Two bad people closely connected.

سانپ کی چٹپہوند ہونا

713. To be a musk-rat to a snake.

It is said, by the Natives that a snake will not knowingly and willingly seize a musk-rat; but that, if he does through mistake, the consequence is hurtful to himself: if he swallow it, he dies; and if he let it go, he becomes blind. The phrase is used to describe something, the absence and presence of which are alike injurious.

سانپ مرے نہ لاتی تو تے

714. Let the snake dig but the stick not be broken.

That is, in removing one evil take care not to incur another.

سانپ کو آئیچ نہیں

715. He that speaks truth (or is honest,) has nothing to fear. *Lit.* Fire makes no impression on truth.

Alluding to ordeals by fire, such as seizing red-hot iron, or putting the hand into boiling oil.

سانچي بات سعد اللہ کہے سب کے من سے اتر رہے

716. Saudollah speaks truth and therefore is universally disliked.

سانچي بات کو بالہ بہا وے

717. Truth is acceptable to Gon.

ساون کے اندھے کو ہر اہرا سوچے

718. Every thing seems green to him who becomes blind in summer.

*Saun* is the name of the fourth *Hindoo* month.

Applied to one, who when in office used to take every advantage, fair or otherwise; and being out of place, regrets that he has no longer the opportunity. N. B. The phrase is always used contemptuously.

سا کے دولے

719. A banker's profit, cent per cent.

سب دھان بائیس پیري

720. All sorts of rice are sold at the rate of 110 sers. i. e. Fine and coarse at the same rate.

To express a place, where no distinction is made between good and bad, wise and foolish, learned or unlearned. See No. 454.

سب سے پہلی چپ

721. Silence is best. See Part. I. Sect. II. No. 120.

— (Eng.) The less said, the sooner mended.

سب گڑ متی ہوا

722. The whole sugar is turned to earth. *i. e.*

*The enterprize has failed; or much labour has been employed in vain.*

سب کُن پوری کوئی نہ کہے لندوری

723. You are full of good qualities, no one will call you forlorn.

Spoken ironically, to describe one without any good qualities.

سب کھر مڈیا لے جو ہے

724. In every house there is an earthen fire-place.

*i. e.* All have the same customs.

ہمیں ہیوم گوبال کی تمامیں اتک کہا

جا کے من میں اتک ہی سوئی اتک رہا

725. The whole earth is the LORD's; where is there any obstruction there? He is stopped from advancing further in whose heart the obstruction is.

ہمیں مصری کی ہیں دل لیاں

726. They are all lumps of sugar. *i. e.* They are all good people. See Part. I. Sect. II. No. 326.

مسجے اور جھوٹہ میں چار انگل کا فرق

727. Between truth and falsehood, the distance is four fingers (or inches.)

This proverb is thus explained, that truth is seen but falsehood heard—and the distance between the eye and ear is four fingers (or inches.)

سچ کہے تو مارا جاے جھوٹہ کہے تو لد و کھاے

728. He that speaks truth is beaten, and he that tells lies gets sweetmeats.

To describe a person, who dislikes truth and loves flattery.

سخی سے بھینڈا نہیں تو شوم کو کیوں چھوڑے

729. If you cannot meet a liberal man, why should you give up the service of the miser.

That is, why relinquish a small advantage, if a greater be not attainable.

سخی سے شوم بھلا جو ترت دے جواب

730. The miser who refuses at once, is preferable to the liberal man who gives slowly.

I believe that the natives would in general be better satisfied with injustice administered at once, than await the tedious decision of a cause.

سدا د والی سفت کے جو گھر گیہوں ہوں

731. The virtuous man has a perpetual festival, if he have but wheat in his house.

سدا رہے اللہ کا نام

732. The name of God remains for ever.

Used upon occasions of regret for the loss of any person or thing; meaning every thing must perish, except God.

سدا کی بدنی اردوں دوس

733. She f— perpetually and blames the pease.

To describe one, who assigns frivolous excuses for faults which are habitual.

سدا کے دانی موصل کے نو تکے

734. One who is ever liberal, gives nine double *Puca* for a pestle, (which is only worth two or three single ones.)

Spoken ironically of a miser.

سر دیا اکھلی میں دھمکوں سے کہا ترنا

735. He who has put his head into the mortar, why should he be afraid of the bellows? i. e. *When a man has engaged in a pursuit which he knows to be perilous, he ought not to shrink at any danger.*

"If he fall in, good night—or sink or swim."

سر سجدے میں من بدیوں میں

736. The head is making prostrations, but the heart employed on wickedness.

سر عقل کر کر بد یا

737. In every head is a different degree of understanding, and every teacher has a different portion of science. See Part I. Sect. I. No. 456.

One science only will one genius fit,  
So vast is art, so narrow human wit,

سر سہلاؤں بیہیجا کہاؤں

738. I stroke the head and eat the brains.

Put in the mouth of any one, to express that he shows great kindness externally, but harbours rancour in his heart.

سر سے خایہ بیاری

739. A man with more b—— than brains.

Disproportionate.

سر سے سرواھے

740. The turban is for the head.

To express, that without a chief, the people fall into ruin and confusion.

سر کا پاؤ اور پاؤ کا سر

741. The head and feet change places.

i. e. Without order or regularity.

سر کا نہا یا پاک

742. He that bathes his head is pure; as he of course bathes his body also.

Applied to a decision, which comes from the fountain-head, or supreme power.

سر گشت کی گدی

743. A vagabond's paper-kite. i. e. One exceedingly restless.

سر منداتے ہی اولے پرے

744. As soon as he shaved his head, hail stones fell upon it.

It too often happens that a man meets with misfortune when he has no defence against it.

سری صاحبی اور گچ کا سونا

745. Rotten gentility and sleeping upon a plastered floor.

Applied to a mean person, who aspires to great things. See No. 692.

مستی پیر کی دم اُٹھا کر دیکھنا

746. To examine a cheap sheep, by lifting up his tail.

Has two allusions, either describing excessive caution, that notwithstanding one has got a thing very cheap, he examines it as nicely as if the price had been high; or that a thing's being very cheap is a cause of suspicion, and therefore such things ought to be carefully examined.

مگري رین بن بن پھری پھری بیٹے کو سے دری

747. She wanders all night in the forest, and when morning comes, is afraid of a crow.

To describe an artful lascivious woman, who pretends great modesty and timidity.

سمن دھاگا پریم کا جن تورو چدکا ہے  
تورے پرچیں جو رہو بیچے گانتہ پر جاے

748. O SUMMUN! do not rudely break the cord of friendship, if after breaking, it should even be joined, a knot will remain.

سن رے دھول بھوکے بول

749. Hear drum, the lady's voice.

Spoken by one to whom another has made many professions of kindness, which have not been fulfilled.

منگت کی پھرت کا اللہ بدلی

750. God only can reconcile the quarrels of partners.



سو تو بھی کہا ہزار تو بیزار کہا

751. If there be a hundred, (shoes) what does he care  
for being beaten with a thousand shoes.

The saying is applied to one who runs inconsiderably in debt; or to one who has already been frequently disgraced.

سوئی تھی پر نہیں کا تا جو کا سو پا نیچے ہو

752. I was sleeping and did not spin, but when I  
began, I spun one and a quarter.

سو ت نہ کپاس کوئی سے لٹھ لٹھا

753. You have neither thread nor cotton, and yet  
quarrel with the weaver.

To describe one who quarrels without any foundation.

سوئی پھر جگانا

754. To wake a sleeping wasp.

(Eng.) (Wake not a sleeping dog.)

سوئے کو سو تا کب جگا تا ہی

755. How can a sleeping man awake him who is  
asleep?

(Eng.) How can the blind lead the blind.

سوئے لڑکے کا منہ چومنا

756. To kiss a sleeping child. i. e. To do a man  
a favor without his knowledge.

سُو دِن جو رِکے اِک دِن ساہ کا

757. The word of the thief may be long believed, but that of the honest man will prevail at last.

*i. e. A rogue may often escape detection, but will be caught some time or other.*

(Eng.) The pitcher goes often to the well, but breaks at last.

سورما چنا بہار نہیں پھرتا

758. Hard grain does not split the oven. *i. e. It is in vain to strive against a greatly superior force.*

سُو سار کی نہ اِک لہار کی

759. One hundred strokes of the goldsmith are not equal to one of the blacksmith.

Used as a threat from a strong person to a weak one who is always plaguing him.

سُو صدیانے اِک مت

760. A hundred wise men are of one mind.

سُو غلاموں گبر سونا

761. Although there be a hundred slaves, the house appears empty; (*If the master be absent.*)

سو کچھ سا کچھ باہن ہو گیا پھول بہال جیتا

762. The emaciated *Brahmun* is become a plump Mooghul.

To describe one who from poverty has acquired great wealth.

سو گز واروں گز بہر نہ بہاروں

763. I will give a hundred yards, but not tear off one.

Applied to one who professes much friendship and offers great things, but performs nothing.

مرد کی تہاتہی

764. The deposit of a miser, (of which the person to whom it is entrusted, should be more careful than of the trust of others.)

Describes one so avaricious as absolutely to spend nothing.

سونا اچھا لے جانا

765. To go along tossing gold. i. e. *To travel without risque or apprehension.*

Used to express the security in which the subjects live under a good government.

سونا جائے کسے اور مانس جائے بسے

766. Gold is known by the touchstone, and a man by living with him.

سونا سوگند دہ دی

767. It is gold and fragrant. i. e. *It is very excellent.*

سونے کا گروا اور بیتل کی پبندی

768. A golden pot with a brass bottom.

Spoken of persons or things which possess excellent qualities with great defects.

سوئے کا نرا لا کھلانا اور شیر کی نظروں سے دیکھنا

769. Rear and nourish with kindness, but chastise with severity.

(Applied to the education of children.)

سوئے کو سلام روئے کو علیک بھوکے کو ندیکہ

770. Say the word Sulam to gold, to silver Uluok, and don't look at the poor. i. e. *He salutes the rich, but will not look at the poor.*

Sulamoon Uluok, *peace or safety to thee*, is the usual form of salutation among the Moohummudans.

سوئے کی کٹوری میں کون بھیکہ نہ دینا

771. Who will not give alms into a golden cup?

The expression is generally used to signify, that a handsome young woman finds no difficulty in getting a husband; likewise that people are ready enough to lend money to the rich.

سوئے بیمار پر سبناہ یکنے دھروہ

772. He sleeps on the oven and dreams of a treasury.

See No. 692, and 745.

سہاکن کا لڑ کا کھیلنے گیا

773. The married woman's child is gone to play.

i. e. *If such a child dies, the mother has hopes of supplying his place.*

The phrase is used when speaking of losses sustained by a person who has a good income, whereby it may be soon repaired.

سڀال کوٽي حرام ٻوٽي

774. The people of Siyalkot are wicked in every bit.

Siyalkot is a small town, about 65 miles north from Lahuor.

سيانا کورائجه کھاتا هي

775. A wise crow eats dung.

To describe a person who conceived himself to be very prudent, but falls into palpable blunder.

سڀال ڪا ڪجهه ٽين ججهه

776.

Applied to one, who pretends to superior wisdom, falling into some ridiculous mistake. The phrase supposes one of this description to have trodden on a *Sir Reverence*, and not satisfied with the first impression and wiping his foot on the grass, to examine accurately, by applying it first to his hand and then to his nose.

سڀال ڪا سڃا پا

777. An offering to the small-pox.

It is customary with those who are seized with the small-pox to make after their recovery votive offerings to the female divinity, who is supposed to preside over this disease, consisting of figures in gold or silver, representing different parts of the body, as an eye, a nose, an ear, &c. which have been exempted from the effects of the disease. Hence the phrase is applied to a person, whose members are disproportioned or ill put together.

سڀدھا گهر خدا ڪا

778. Spoken of a court of justice, easy of access to all.

سير مين پوني يا سير مين پوني بهي نهين کتي

779. A single roll out of a *Ser*. (2 pounds weight.)

When a very small part of any work has been performed, or of debt paid.

سیکھہ دے مجھے وا کون جا کو سیکھہ صہا ے

بفدر کون کہا سیکھہ دے مجھے جو بدے کے گھر جا ے

780. Teach him who is capable of receiving instruction; what instruction can be given to the monkey, that he goes to the house of the BUEYA? (*Indian gross-beak.*)

It refers to the fable of a monkey, who entreated a gross-beak to instruct him in the art of building nests, but who without learning himself destroyed the nest of the gross-beak.

سیکھینگا ناو کا کدینگا بدو کا

781. The barber's (son) will learn, the traveller's (head) will be cut.

To express that every one seeks his own advantage, regardless of the hurt it may produce to others.

سیداب کی خاصیت

782. Like quick-silver.

Inconstant, irresolute, unsteady.

سینگ کتا کے بچہروں میں ولنا

783. To cut off one's horns and mix with the calves.

Spoken of one, who adopts a line of conduct, or companions, unsuitable to his years, rank or character.

سینڈیاں بیٹے کوٹوال اب در کا ہیکا

784. My husband is become *Kotwal*, (or magistrate)

why should I now be afraid?

Spoken of one whose relation or friend is in authority.

صینه صندوق گائر بندوق

785.

Expresses a very deformed person; very bulky above and thin below.

شا کر کو شکر مودی کو تکر

786. May God give sugar to the grateful, and break the head of the injurious.

شکار کے وقت کنڈا مگاسی

787. The bitch is seized with a purging in the midst of a hunt.

Spoken of one, who keeps out of the way when wanted; a false pretence.

شہر میں اونٹ بد نام

788. The camel has a bad name in the city.

Spoken of one who having once got a bad character is blamed for every mischief that happens. Analogous to "Give a dog a bad name and hang him."

شبع چنڈال نہ رہے مکھی نہ رہے بال

789. *Shuekh* Chundal leaves neither flies nor hairs, (but eats all up.)

Applied sarcastically to a glutton.

شبع نے کچھوے کو بھی دغا دی ہی

790. The *Shuekh* deceived even the tortoise.

Spoken contemptuously of a deceitful insidious person.

شیخی اور تین گانے

791. After all this boasting three aces? (*Which is the smallest possible throw with three dice.*)

شیخی صیبتہ کی دھوئی بھاڑے کی

792. The consequential airs of a rich banker, with a borrowed cloth to cover his nakedness.

شیخی والے تیرا گھر جلتا ہی کہا شیخی میری بغل میں

793. O proud man, your house is on fire! he replied, my pride I carry about with me.

Applied to one whose pride is not abated by external misfortunes.

شیطان طوفان سے خدا نگہبان

794. May God protect us from the wicked devil.

To express a great and very artful calumniator.

شیطان کے کان بہرے

795. May the devil be deaf. *i. e.* I hope this will not reach the ears of those, who would found a calumny on it.

صبح کا بھولا شام کو آوے تو اسے بھولا نہ کہئے

796. He who has lost his way in the morning, if he finds it at night, cannot be said to have gone astray. *سچہ* (*Speedy reformation atones for errors.*)



صورت نہ شکل جو لہے سے نکل

797. He has neither form nor features, but is come out of the furnace. i. e. *A very ugly person.*

ضامن نہ ہو جے گِرہ کا دیکھے

798. Rather pay the money out of your own pocket than become security.

طاق پر بیٹھا اَلو مانگے بہر بہر جُلُو

799. The owl sits in the niche, and demands hand-fuls (of water.)

Spoken of a mean person pretending to give orders to his superiors.

طو بلے کی بلا بندر کے سر

800. The evil of the stable (falls) on the monkey's head.

It is the custom in *Hindustan* to keep a monkey in or near a stable, to guard the horses against the influence of malignant eyes. Spoken by one who is blamed for the faults of another. See Part, I. Section II. No. 437.

عیب بھی کرنے کو ہنر چاہیے

801. Ingenuity is required even for the practice of vice.

غریب کی جورو صیب کی سرہج یا بھابی

802. A poor man's wife is every one's sister-in-law.

It is customary in *Hindoostan* to jest with the wife of a brother-in-law. (سرہج) Hence the meaning is, that every one jests or takes freedom with the poor and helpless. See *نرم چوب کرم مندر*

غریبوں نے روزے رکھے دن بڑھے

803. When the poor fast, the days lengthen.

Fasts among the Moosulmans are confined to the day; consequently are most painful when the days are long. The meaning of the proverb is, that every thing conspires to distress the poor.

غیر کے لیئے کوا کھودے آپ ہی گر پڑے

804. He that digs a pit for another, falls into it himself.

فضل کرے تو چہتیاں عدل کرے تولتیاں

805. By his mercy I may escape; but by his justice I should be ruined. *A confession of guilt and of reliance on mercy.*

قاضی نے اپنی جو رو کا منہ جو ما لوگوں پر احسان کیا

806. The judge kissed his own wife, and conferred a favor on the people.

Used when one does any thing for his own benefit, and tells people that he did for their advantage. As we say, "*Two swords for yourself and one for another.*"

قاضی جی دبلے کیوں ہوئے شہر کے اندیشے سے

807. Why is the Qazee lean from anxiety about the city?

It is the province of the magistrate or *Kotwal*, to watch over the quiet and good order of the city, the *Qazee* has only to try the causes that may be brought before him. Addressed to one, who interferes in things which do not concern him. (*Scat.*) Why scold you tongue among other folk's kail.

قاضی کی موچ

808. The Qazee's straw rope.

It is said that a new governor arriving in a district, had occasion for a straw rope, and requested one from the *Qazee*, who sent it. This being inserted in the revenue books, was afterwards exacted every year. Hence it signifies the demanding of a thing on the grounds that it has once been given.

قصائی کے بہر سے شکر ایا لیا

809. To rear a hawk, depending on the butcher.

Spoken of one who undertakes any thing for the accomplishment of which he must depend on others.

قلعہ اور قیدی چھوٹ جاتا ہی

810. A fort and a prisoner escape possession at last.

i. e. *No possession is permanent or secure.*

کات کرا لے جانا سانپ کا

811. A snake biting and turning itself round; by which the poison is said to be more completely infused and its effect rendered more certain.

کات کر لے ہی ناکن تب اثر کرتا ہی زہر

*Suoda says; When the (female) snake, having bitten turns itself round, the poison takes effect; she learnt from thy curls to twist herself about.*

کا تو تو لو ہو نہیں

812. If he were cut, no blood would flow. Describes one pale, with fright. See Part I. Sect. II. No. 199.

کاتھ کا گھوڑا کپڑے کا زین بلایا ایک اور گئے تین

813. A wooden horse and cloth saddle, one was invited, and three went.

i. e. A *Dolee* with one person within, carried by two bearers. *This is rather an enigma than a proverb.*

کاتھ کا گھوڑا لوہے کی لگام

814. A wooden horse and iron bridle.

Describes any thing of which the parts are incongruous.

کاتھ کی ہاندی بار بار نہیں جڑھتی

815. A wooden pot can be only once put on the fire.

i. e. *Deceit cannot be repeated with impunity and effect.*

کاتے با رنام تلوار کا

816. The edge cuts, but the sword has the credit of it. i. e. *The servants or soldiers perform an action, but it is ascribed to the master, or the general.*

کا جل گیا بہار بہو ریا فرے ہی ہی

817. They have gone to *Bihar*, for the collyrium and the bride continues looking in expectation.

To express one expecting a thing, of which there is no hope remaining.

کاغذ کی بن گئی (یا ناو) آج نہ تو وہی کل تو وہی

818. The paper boat if it do not sink to-day, will to-morrow.

Spoken of something which cannot be lasting. See Part. I. Sect. II. No. 825.

گالا کا کام کے نہ ہوئے

819. A slave is nobody's (friend.)

گالا منہ نیلے ہاتھ پاؤ

820. A black face, with blue hands and feet.

To express abhorrence of any thing.

گالی بھائی نہ سیت دونوں مارو ایک ہی کہیت

821. The black and the white are equally bad, kill them both at the same time.

Applied to the parties in a dispute, to express that they are alike culpable and deserving of punishment.

گام کا نہ کاج کا سینہ بھرا ناچ کا

822. He is of no use, but to eat a Ser of grain.

(Lat.) *Fruges consumere nati.*

گام سرا دکھہ بیسرا چھا چہہ زدیست اہیر

823. The clown's business is done and the pain forgotten; he will not now give even a draught of buttermilk. *i. e.* When a man's turn is served, he is apt to forget those to whose aid he owed his success. See Part I. Sect. II. No. 177.

(Eng.) After you have mounted, you kick away the ladder.

کامے جو رنوالے (یا لقمہ) حاضر

824. To skulk from work, but be ready at meals.

See No. 580.

کانا تَقْو بدھو نفر

825. An one-eyed poney and stupid groom.

To describe a miserable equipage.

کانرے اپنا تینت نہ نہارے اور کی پٹلی نہارے

826. The blind of one eye perceives not the film on her own eye, but sees the speck on another's.

کانے جوت کثوندے بھینت

827. A part once bruised is always in the way of accidents; and one is sure to meet the person whom he wishes to avoid. See Part I. Sect. II. No. 147.

کانی کو کانا بیارا رانی کو رانا

828. The one-eyed loves the one-eyed; and a queen loves a king.

کانا موکو بھائے نہیں کانے بن سہائے نہیں

829. I dislike that one-eyed rogue and yet cannot do without him.

کُبرے کی لات

830. The hunch-back's cudgel.

Applied when an unworthy person obtains a rank, or station, to which he could have no claim on the score of merit.

کب مرا کب راجہس ہوا

831. When did he die and when become a demon?

Applied to an upstart, who assumes airs of consequence.

کبھو نہ کبھو تیسو پیولا

832. The *Pulas* tree sometimes blossoms.

Spoken of one, who seldom does a good act, having done one. The application of the phrase seems dubious, for the *Pulas* blossoms abundantly in the proper season, though its flower is useless.

کبھی گوندی کے اس بار کبھی اُس بار

833. Sometimes on this, sometimes on that side of the *Bhang* mortar.

To express excessive laziness and sottishness.

گپڑے پھٹے غریبی آئی

834. One in ragged clothes is (or is esteemed) poor.

کُتا بھونکے قاتلہ سدھارے

835. The caravan proceeds in spite of the barking of the dog. See Part I. Sect. II. No. 16.

کُتا چوک جڑھائے چپنی چاٹن جاے

836. If you treat a dog like a bridegroom, he will still continue to lick the pot-lids.

i.e. With whatever respect a mean person may be treated, he will not relinquish his beggarly habits. See No. 65 of this Section.

کُتا مذہبہ دینے سے صر جڑھے

837. If you indulge the familiarity of a dog, he will jump on your head.

کُتے کی دم بارہ برس کا رہے پھر تیرہ ہی کی تیرہ ہی

833. If you bury a dog's tail twelve years, it will still remain crooked as at first.

کُتے کی دم ہزار برس نلوئے میں رکھو تو بھی تیرہ ہی کی تیرہ ہی

830. Should you put a dog's tail into straight pipe for 1000 years, it will still be as crooked as ever.

(Lat.) Lupus pilum mutat non mentem.

کُتے کو موت آوے تو مسجد میں موت جاوے

840. Death approaches the dog, when he p—s in the mosque. *There is a play upon the word موت which cannot be retained in the translation.*

کُتے کو کھی نہیں پچتا

841. A dog cannot digest boiled butter.

i. e. A worthless person cannot keep a secret.

کچری کھائے دین پہلائے کپڑے بھاتے پھر کو آئے

842. I ate unripe melons, and passed away the time, and when my cloathes became torn, I returned home.

i. e. I was employed unprofitably.

کچی ریفندی دسترخوان کا ضرر

843. An unripe melon, is a disgrace to the table.

To describe an unprofitable servant.



کرتا اُستاد نہ کرتا شاگرد

844. He that practises is the master, and he that does not practise, (although he may have great theoretical knowledge,) the scholar.

کر تو دَر نہ کر تو بھِی دَر

845. There is danger, whether you act or abstain from acting.

کر کہ چہرہ تماشے جائے نا حق چوٹ جولاہا کھائے

846. The weaver quits his loom to see the sport, and thus foolishly gets a wound.

Applied to one, who suffers mischief by intermidding with that which he had no concern.

کر گیا مَآرَہی والا بکرا گیا موچہں والا

847. The man with the beard committed the crime, but he with the whiskers is convicted.

کرم کا ہینا کھیتی کرے بدھیا مرے یا سو بھاپرے

848. If an unlucky man become cultivator, either his oxen die or there is a want of rain. See Part I. Sect. II. No. 397.

کر نہی نہ کرتوت لرا نہی مین مضبوط

849. He has neither strength nor activity, yet (boasts of being) powerful in war.

کُری کات بیلن بنا نا

850. To cut down a beam to make a rolling pin.

i.e. To sacrifice something valuable, to make a thing comparatively worthless. See 172 of this Section.

کس باغ کی مرلی ہو

851. What garden is this radish from?

An expression of contempt.

کسی کا گھر جلے کُری تا پے

852. One person's house burns, that another may warm himself.

Applied to those who are pleased with great misfortunes befalling others, if they bring a small advantage to themselves.

کسی کا منہہ جلے کسی کا ہاتھ

853. Some bite and some scratch.

(Eng.) He that strikes with the sword, will be beaten with the scabbard.

کُری کے چور کو گردن نہیں مار تے

854. A man is not hung up for stealing a cucumber.

کلبر گے کے سید

855. A *Kulbarga Sacyid*.

At *Kulbarga* there is said to be a pond, and that whoever bathes in it, is esteemed a *Sacyid* or lord.

کل کا بنیا آج کا سیٹھ

856. He was yesterday a petty dealer and is now become a great banker.

کماوے تو پی والا اراوے دھوتی والا

857. The fellow with the hat (i. e. the *European*),  
earns the money and the fellow with the *Dhotee*  
(i. e. the *Hindoo*) dissipates it.

N. B. *Dhotee* is a cloth worn round the waist, passing between legs and fastened behind.

کماوین خانخانان اراوین میان فہیم

858. The master earns money, but his slave dissipates it.

KHANKEHANAN, *Wuzer* of the empire in the time of UKBUN, had a slave named FUHEEM, who was a great favorite and liberal to extravagance.

کمنے کی دوستی جیسی بالو کی دیہیت

859. The friendship of the base, is like a wall of sand.

گفت نہ بوجہ باتری میرا دھن مہاگن نانہ

860. My husband never speaks to me, yet I am called a happy married woman.

Applied to one, who falsely pretends to be in the confidence of his master, or of a great man.

کنکھچوروے کے کی پانو تو تیندے

861. How many feet of a centipede will be broken?  
*i. e. Although several may break, many will remain.*

Spoken of a loss sustained by one, who is well able to bear it.

کنوندی بلی جوھے سے کان کتر واوے

862. If a cat stand in awe of the rats, she will let them cut her ears.

i. e. A superior is obliged to put up with insolence from an inferior, who knows some of his secret faults.

کوا تر تراتا ہی ہی دھان سوکھتے ہی ہیں

863. The crows keep cawing, but the corn dries notwithstanding.

i. e. The business in hand goes on well, notwithstanding the opposition of cavillers. See No. 835 of this Section.

کوارے لڑکی کو پدیت رکھوانا

864. To accuse a virgin of pregnancy. i. e. To calumniate without foundation.

کوا کان لیگیا

865. The crow has taken away his ears.

Spoken of a fool, who believes whatever is said without examination. The saying is taken from the story of a silly fellow, who being told that a crow had taken away his ears, began to pursue the crow, without examining, or finds that his ears were still in their place.

کوتاہ گردن تہمت پشانی حرام زاہے کی یہی نشانی

866. A short neck and low forehead, are the marks of a bad disposition.

کو تہی میں سے موٹہ نہیں نکلی

867. One grain has not been taken from the store.

Expresses 1st. That a man's estate is unimpaired, that he has not spent or lost any part of it. 2d. Spoken of a young man come to years of maturity, that he is yet uncorrupted by intercourse with the world, especially in the article of women.

کوڑی نہ رکھ کفن کو بچو کی شکل بن رہ

868. Do not keep enough to buy a winding sheet, but become like a hyena, (who lives upon dead bodies and has no occasion for the shroud.)

To describe a spendthrift.

کوڑی نہیں گانتہ میں جلے باغ کی سیر

869. He has not a penny in his purse and goes to visit the gardens; (*where the gardeners will expect a present.*)

Applied to one, who sets about any undertaking without possessing the necessary means to accomplish it.

کوڑھ اور دھیت

870. Ignorant and confident!

i. e. It does not become those who are ignorant to be forward.

کوزے وھلین کہ مات

871. Will the goglet overset or the jar?

To express that none knows whether an old man or a child will die first.

کوس نہ چلے با با پیاسی

872. She has not travelled a mile, and complains of thirst.

Applied to a person, who has hardly commenced a labour and complains of fatigue.

کو لہو سے کھل اُترے بھئی بیلوں جوگ

873. When the oil-cake is removed from the mill, it is fit for the oxen.

Spoken of one worn out with age, or out of place, so as to have lost the estimation in which he was formerly held.

گو نڈھ کے زور کیا تو بھئی نہ تو تا پابر

اِن بھجوں نہ نڈون بہ پیر آب پیر جیر بنگے

874. You exerted your whole force and could not break a thin cake; do you hope with these arms to tear a shield in pieces?

کووں کو انگوری باغ

875. A vineyard for crows.

(Eng.) To throw pearls to swine.

کووں کے کوسے قہور نہیں مرنے

876. Cattle do not die from the crow's cursing.

i. e. If one person wish ill to another from interested motives, it has no effect.

کوئی آنکھوں کا اندھا کوئی ہمتے کا اندھا

877. Some are blind of eyes and some of heart.

Spoken of a stupid or foolish person; meaning, that folly is worse than corporeal blindness.

کوئی دم میں سرسوں بھولتی ہی

878. The mustard will blossom by and bye.

i. e. He will soon be intoxicated.

کوئے کے بیاہ گیت گارت مسیت کے

879. At the marriage of a well, he sings the song of the mosque.

Applied when a person does any thing out of place. It is a custom in *Hindoostan* to marry two wells and to sing an appropriate song on the occasion.

کوئے کی گانتر میں انار کی کلی

880. The pomegranate buds on a crow's back.

To describe a black ugly person finely dressed.

کوئی مجکو نہ مارے تو میں سارے جہان کو ماروں

881. If no one beat me, I will beat the whole world.

Spoken in reproach of a coward.

کھانا پینا گانٹھ کا نری سلام علیک

882. To eat from one's own bundle or purse, and obtain nothing (from the patron) but a return of salutation.

To describe fruitless court paid to a great man.

کہاں برہیا کہاں راج کنیا

883. There is a vast difference between an old woman and a young princess!

Applied to one without merit, making high pretensions.

کہاں رام کہاں تیں تیں

884. What connexion is there between the worship of God and idle talk?

کھاوے بکری کی طرح سوکھے لکڑی کی طرح

885. He eats like a goat, yet is dry as a stick.

Spoken of one with a great appetite, yet very lean.

کھاوے چنا رہے بنا

886. He that eats vetches (*Chuna*, *Cicer Arietinum*) remains healthy.

کھاوے گھوڑا یا کھاوے روڑا

887. He spends his estate on horses and buildings.

کھاوے موت توڑے کرت

888. He that eats Mot, (i. e. Vetches) is strong and able to storm a fort.

کھاوے مونگ رہے ارننگ

889. He that eats *Moong* (*Phaseolus mungo*) is drowsy.

کھاے کا مہ بہر جلی عصا بہر

890. He eats a bowlful, (i. e. a large quantity) and walks the length of a stick,

Applied to a lazy gluttonous fellow.



کہاٹے کے کال نہاے کے بال نہیں چھپتے

891. The mouth of one who has eaten, and the hair of one who has bathed cannot be hid.

Spoken of one who denies something that he has done, but whose countenance betrays him.

کہاٹی مغل کی طاہری کہاں جاوے باہری

892. She has tasted the *Mooghul's* food, and will never leave him.

کہتری سے گوراصوبند روگھی

893. He that is fairer than a *Khutree* is a leper.

Applied to one who endeavours to deceive a person wiser than himself.

کھچری جلی بکاون کو چرخہ تور جلا

آیا کتنا کھا گیا بیٹھی دھول بجا

894. She went to dress *Khichree* and broke the spinning wheel for fuel; the dog came and eat up that which was dressed; now she sits and beats a drum.

Spoken of one who gives up a thing in possession to obtain another and loses both.

کھچری کہاٹے پہچا انر گیا

895. His wrist is dislocated by eating *Khichree*.

*i. e. By a very slight exertion.*

To express great affected delicacy.

کھسیانی بلی کھنبا نو جے

896. An angry cat scratches the pillars.

Applied to one, who shews impotent rage.

کھوتا پیسا کھوتا بیتا وقت پر کام آتا ہی

897. A false half-penny and a worthless son some-times come to use.

کھول کپسہ کھا هر پسه

898. Open your purse and eat your potage.

i. e. Nothing is to be got without money.)

(Eng.) Prate is but prate, it's money buys land.

کھول کھرا کر بے دھرا

899. Open the jar, and put in the make-weight.

دھرا کرنا is when any liquid is to be weighed, to balance the vessel into which it is to be put. The phrase is applied to one, who without having the means of payment, is extremely urgent in his demand to be expeditiously served.

کہوں تو ما ماری جاے نہ کہوں تو باپ کُتا کھائے

900. If I tell, my mother will be beaten; if not, my father will eat dog's flesh.

The speech is supposed to be uttered by a son who discovers that his mother by mistake had dressed dog's flesh instead of mutton for his father's dinner. And it is used to express a dilemma.

کھیب ہارے جنم نہیں ہارا

901. I have lost this trip, but not my life.

i. e. While there is life there is hope.

کھیت گئے کسان

902. He is a husbandman who goes into the field,  
or a husbandman is known in the field.

**That is to say, a man's qualifications can only be known by trial.**

## گہلیتی خسم سلیتی

903. Husbandry (i. e. its success) is from the master.

(*Eng.*) The master's eye makes the horse fat.

کہے زمین کی سُنے آسمان کی

**904. He talks of the earth and hears of the heavens.**

(Eng.) He talks of chalk and I of cheese.

میں نے کبیر دو نانوں پر جرہ لے کر کھاتے کانٹا اُٹا کر دیا۔

905. KUBEER says, do not embark on two boats, for  
you will be split and thrown on your back.

(Eng.) Between two stools the breech falls to the ground.

کھیل نہ جانے مرغی کا اُرانے لگا باز

906. He does not understand cock-fighting and yet pretends to skill in hawking.

Spoken of one, who incapable even of easy business, attempts that which  
is more difficult.

کہیں بورہا تو نا پپی پرہتا ہی

907. Did an old parrot ever learn?

کچا پد ری اور کچا پد ری کا پلیدو

908. What is a tit-mouse, and what the soup made of it?

**To describe the scanty pittance of a poor man.**

کہا دم کا بیروں سے ہی

909. What reliance is there on life?

کہا لیگیا شیر شاہ کہا لیگیا سلیم شاہ

910. What have *Sher Shah* or *Suleem Shah* carried to the tomb?

Said when any one boasts of his wealth or possessions. For an account of these kings, see Dow's History of *Hindoostan*, Vol. II. from page 139 to 170.

کہا کر یگا دولہ جسے دے تے مرلا

911. What can *Duolu* do? God gives to whom he wills.

The speech of a celebrated *Fuqeer* named SHAH DUOLU, to whom people used to go to request the accomplishment of their wishes.

کہا منہ اور کہا مصالح

912. What a mouth and what spices!

Spoken of one, who undertakes any thing for which he is unfit, or which does not become him.

کیا ہیجرے راہ مارتے ہیں

913. What! do eunuchs rob on the high way.

A reproof to one, who pleads frivolous difficulties in going any where.

گاجہ میں کدیل ہونٹتہ میں تیل

914. The jack fruit is upon the tree, and oil on your lips.

This fruit, (*Artocarpus integrifolia*,) has a very glutinous juice, on which account those who pluck it, previously rub their hands with oil, and if its adhesive juice remain on the lips after eating, it is removed by the same means. The proverb is used to express premature precautions.

گاندہہ گرہ سے مد بیوے لوگ کہیں مذوال

915. He spends his money and gets the character of a drunkard besides.

گاندہہ گرہ میں کوری نہیں باقی پر کی سیر

916. Without a penny in his purse, he goes in quest of pleasure. See 692, 745, and 772.

گانر لہگوئی نام فتح خان

917. Clothed in the rags, he is called Futuh Khan, (or the lord of victory.)

گانر میں نہیں لہہ بان کھائیں یا مسی ملین البتہ

918. He has not a rag to cover his nakedness, but yet eats betle or paints his teeth. See No. 745.

گانو کا جوگی جوگرا ان گانو کا سدھہ

919. A *Jogee* is called *Jogra* (diminutive of *Jogee*) in his own village, but one from another village is called *Sidh*, (or perfect.)

(Eng.) A prophet has no praise in his own country.

گاھے تولہ گاھے ماشہ

920. Sometimes a pound, sometimes an ounce.

To describe a person of a very changeable temper. (Scot.) Either all dirt or all honey.

کائے جب دھوب سے سلوک کرے تو کھا کھائے

921. If a cow should spare the grass, what could she eat?

گائے کا لیرو مر گیا کھلرا دیکھ پندھاے

923. The cow's calf is dead, she gives milk on looking at the skin.

Applied to the consolation derived from the sight of that which resembles any person or thing which is lost: as the picture of a deceased friend, &c. It is said that if the calf of a milk-cow die, she retains her milk till the stuffed skin be presented to her, which she takes for her calf alive, and then yields the milk to the milker.

گائے کُن باجہہ بتاکن گھوڑا بہت نہیں تو تہوڑم تہوڑا

923. 'The calf is like the cow, and the colt like it's father; if not entirely, yet certainly in some degree. See No. 183 of this Section.

کدھا پبتے گھوڑا نہیں ہوتا

924. You will never make an ass a horse by beating him.

(Eng.) Bruise a fool in a mortar, yet he will not be wise.

کدھے کا کھیت کھا یا پاپ نہ پن

925. There is neither merit nor fault, in letting an ass eat your field.

i. e. There is no merit in providing for a worthless person. . N. B. It is a merit among *Hindoos* to let a cow eat in their field.

کدھے کو خشکہ

926. What! boiled rice for asses!

(Eng.) To throw pearls before swine.

کدھوں سے ہل چلیں تو بیل کا میکو بساہیں

927. If he could plough with asses, why should he buy oxen? (which are of higher price.)

گرکت کی دورِ بڈورے تلک

928. The lizard runs no farther, than the heap of cow-dung.

گر گر بدیا سرسر عقل

929. Every teacher has his own proportion of science, and every head its own degree of wisdom.

(Eng.) Many men of many minds. Or these lines from Pope,

"One science only will one genius fit,  
So vast is art so narrow human wit."

گرو جی جیلے بہت ہوئے ہیں کہا بھوکھے مرینگے آپ ہی  
جیلے جاوینگے

930. Mr. Spiritual-guide you have many disciples!  
he answered, when they are starving for hunger,  
they will run off of their own accord.

گر دیسے مرے تو زھر کاہے کو دیجئے

931. If he dies from sugar, why should you give him poison?

i. e. (Why have recourse to harsh measures with him, that yields to gentle persuasion.)

گر سے بینگن ہو گیا

932. The egg-plant is become as dear as sugar.

Said when any cheap article has risen to a high price.

گر کھانا اور گڈنگلوں سے پرہیز کرنا

933. To eat sugar, but abstain from sweet-cakes.

i. e. To abstain only from certain modes of transgression.

گرہیا کے پانی سے منہ دھو آو

934. Wash your face with the water of a stagnant pond.

Implies the refusal of a request with contempt.

گنوار گوں کا یار

935. A clown is always watching for his opportunity.

گنی بوتی ما پا شوربا

936. His morsels are counted and his soup measured.

1st. Applied to one who is exact in his expenses to a degree of penury.

2d. To one whose income is hardly equal to his expenditure.

(Eng.) Living from hand to mouth.

گنی گائے میں چوری ہو نہیں سکتی

937. Cows which are counted, cannot be stolen.

گوالے کا دہی مہتر کی بیہنت

938. The curds are the milk man's, but the present is the stewards.

Applied to one person's having the credit of another's labour.

گود میں لڑکا شہر میں دھندھورا

939. The child is in his arms and he proclaims it (as lost) in the city.

Applied to one, who searches for a thing which he has by him.

(Eng.) Like the butcher, who searched for the knife, which he held between his teeth.



گُورا رو تہ بگی تو اپنا سہاگ لیگی بہاگ تُو نہ لیگی

940. If my wife should be angry, she may take away her ornaments, but will not take away destiny.

Spoken by way of independence by one, whose master or protector is angry and threatens to discharge him.

گوری کا جو بن چٹکی چٹکی جاے

941. The beauty of the fair is effaced by pinching.

Applied to one, whose wealth has been all expended by giving to others.

کو نگرے کا گر کہتا نہ میتھا

942. A dumb man's sugar is neither sweet nor sour.

گوہ کی کوری دانت سے اتھاوے

943. He would take up a *Kuoree* from excrement with his teeth.

i. e. He is extremely covetous.

گوہ میں دھیرا دالے نہ آنگ میں چبیدنیں پر یں

944. Do not throw clods into dung to spatter your own cloths.

To dissuade from altercation or jesting, with a mean and worthless person.

گہٹنے بیت ہی کو نیو تیں

945. The knees incline towards the belly.

Applied to one, who confines his benefactions to his own near relations.

گھر آئے کتے کو بھی نہیں نکالتے

946. We do not drive away even a dog that comes to our house.

To express the obligation of protecting one who flies to another for refuge.

گھر آئے ناگ نہوجیان باندھی پوجن جای

947. They do not worship the snake that comes to their house, but go to worship at his hole.

Spoken of one, who neglected an advantage when it offered spontaneously and afterwards search for it with great labour.

گھر بار تمہارا کوئی نہ لگاؤ

948. The whole house is your's, but do not touch any thing in it.

Said of one, who is given to flattery.

گھر بھانگ تماشا دیکھنا

949. To set one's house on fire and look on at the sport.

Applied to an inconsiderate spendthrift.

گھر پھونک کر بولا مارنا

950. To burn a house in order to kill a wasp.

See Part I. Sect II. No. 32 and Part II. Sect. I. No. 172.

گھر جلا تماشا دیکھ

951. Your house is burned, look at it.

Addressed to one, who has obstinately rejected good advice till he is ruined.

گھر رہے نہ تیرتہ گئے روند مند افضلیت پہن

952. He neither staid at home, nor went on the pilgrimage, but has disgraced himself by shaving his head.

Applied to one, who quits one mode of life for the purpose of entering on another in which he does not persevere, thus losing the advantages of one without gaining those of another. See 587 and 623 of this Section.

گھر پٹکی اور باسی ساگ

953. The bundle which he brought from home contains only stale greens.

Said to a person, who boasts of any thing.

گھر کے پیروں کو تیل کا ملیدا

954. Homely fare suffices house-hold saints. See 376 of this Section.

گھر کی مرغی مال برابر

955. One's own fowls are of no greater value than split pease; or things produced at home are despised.

(Eng.) A prophet has no praise in his own country. See No. 919.

گھر گھوڑا نخاس مول

956. The horse is in the stable and you declare his price in the market?

(Eng.) What! who would buy a pig in poke!

گھر میں رہے نہ تیرتہ گئے موند مفدا کر جو کی ہے

957. He neither staid at home nor went on the pilgrimage, but having shaved his head has become a *Jogee*.

Spoken of one, who deserts one mode of life for another, which he only adopts by halves; thereby losing the advantages of both. See No. 958 and 623.

گھر میں دیا ( یا چراغ ) تو مسجد میں دیا ( یا چراغ )

953. Light your lamp first at home and afterwards at the mosque.

(*Eng.*) Charity begins at home.

گھر میں بھنی پھانٹ نہیں

959. I have not at home even toasted hemp.

Used to express great poverty.

گھری بھر کی بی شرمی سارے دن کا ادھار

960. Lay aside modesty for an hour and satisfy your appetite for the whole day.

گھری میں گھریاں

961. The clock strikes differently every hour.

(To express a very changeable state.)

گھڑے گھڑے لڑیں مرجی کا زین توڑے

962. When two horses fight, the saddler's saddle is broken.

(Applied when in the quarrel of persons, a third is the sufferer.)

گھی کہاں گیا کھچری میں

963. Where is the G,hee gone! Into the K,hichree.

Applied to money being expended on one's relations. K,hichree is a dish made of yellow pulse and rice boiled together into which G,hee (boiled butter) is afterwards put.

گھی کھچری میں دعوامی

964. He makes a claim even on the provisions.

Applied to one, who having received all he was entitled to, sets up further claims.

گیا وقت پہرہا تہہ آنا نہیں صداعیش دوران دکھاتا نہیں

965. Time past never returns; the world does not always bestow pleasure.

گہنی بو بودارگی اور رہی کمال کی کمال

966. The smell is gone from the scented leather, and it remains a common hide.

Applied to one, who having risen from a low state to wealth and power, is reduced to his original condition.

لا بہہ رحیم تنہیں برو جے ابکاری اہک

باقن ہارن ہوں لگے جہیں مہدی کو رنگ

967. He, oh Rulheem! obtains great advantage who is beneficent; it adheres also to the giver, as Minhdee to him who pounds it.

لا بہہ لوہا تھوئے بن لا بہہ نہ تھوئے روئی

968. A person will carry iron for gain, but not cotton without it.

لاگ لگی تب لاچ کہاں

969. When one is in love, what shame remains?

لالہ کا گھوڑا کھانے بہت چلے تھوڑا

970. The *Lala's* horse eats much, goes little.

See Part I. Sect. II. No. 513.

لال خاں کی چادر بری ہوگی اسے اپنا بدن دھانکیگا ڈھکو کہا

971. If *LAL KHAN's* sheet be large, it will cover his body; what concerns is it of mine?

In reply to one, who describes the riches of another.

لال نیچے فریجین کہہ بانہ دیس سو بار

بہرے پو مجھے بہادورں ندی کو گہہ اترے یو پار

972. The worthless promise, and give their hands  
a hundred times; can any one cross a river swollen  
in autumn, by holding a ram's tail?

لاو کو امیں دے دیں

973. Bring a well, that I may drown.

Put in the mouth of a shameless person, when reproached with his faults and told, that he ought to drown himself.

لنا ہاتھی بدوڑے برابر

974. A lean elephant is equal to a stack of dung.

Means, that even the wreck of a large fortune is considerable.

لٹو لڑے جھپٹی جھلے

975. If two tops fight, their skins will fall off.

To express, that when two persons quarrel, the agents or advocates are the gainers.

لڑائی میں لڈو نہیں بڈنے

976. Sweetmeats are not distributed during a battle. See Part I. Sect. II. درجنگ

لڑے سپاہی نام سردار کا

977. The soldier fights, but the general has the  
praise. See No. 816.

لکڑی کے بل مکرّی ناچے

978. A spider dances by means of a stick.

Applied to one, who is compelled to do his duty; or to one who commits violence by the support of a powerful protector.

لکھے موسیٰ پرّھے خدا

979. MOSES writes so, that God alone can read it.

Applied to one, who writes very ill. It is a kind of pun; the words as pronounced, though not as written, admitting of this signification, "He that writes as fine as a hair, let him come and read it himself."

لگم لگا صب کو لگا

980. That which adheres to, or follows every one.

i. e. Shadow.

لنگوڑی میں بھاگ بھگاتے ہیں

981. He plays the *Holee* without clothes.

Applied to one, who without the means sets up for luxury and elegance.

لوت میں جرخا غنیمت

982. A spinning-wheel is worth taking in plunder or gratis. See No. 59.

لومڑی کے شکار کو جائے تو شہر کا سامان کر لیجئے

983. If you go a fox-hunting, prepare to meet with a lion. See Part I. Sect. II. No. 196.

لوند مسودا خصم خداے

984. *Luond Musoodu*, only acknowledges God for her master.

Describes a woman without relations or connexions, and living without restraint.

لو نئے کا لون گرا دونا ہوا تیل کا تیل گرا دینا ہوا

985. The salt man's salt is fallen and has been doubled ; the oil-man's oil is fallen and is lost.

ما باب جیتے حرام کا نہیں کہلا تا ہی

986. He whose father and mother are alive, is not called a bastard.

ما بہت یاری پرت فتح خان

987. The mother is a Bhutiyaree, (or cook in a *Sura* or kind of inn) and the son sets up for a nobleman. See No. 917 and 1002.

ما نیے کا مُر آنا بیل کا کھسنا

988. I had no sooner shaved my head, than the *Bcl* fruit began to fall on it.

That is, I had no sooner engaged in a certain pursuit, than circumstances became unfavorable to it. See No. 744.

مار گسیاں تیری آس

989. You may beat me, yet I still depend on you.

مار کھانا مسجد میں سو رہنا

990. To live by rapine and sleep in the *Musjid*.

i. e. To live in a very disorderly way.

مار موئے مار تیری ہتھ پراے میری عادت نچاے

991. Strike wretch, strike : your arms will ache before I change my manners.

To describe an incorrigible obstinate person.



ماروں گھٹنا پھوٹے آنکھ ،

992. I strike on the knee and the eye is put out! ?

Spoken by one, who receives an answer quite foreign to his question.  
Similar to, "I talk of chalk and you of cheese." See No. 904.

مامو جی جہار

993. God save you uncle!

Addressed by a *Hindoo*, to a demon or goblin of which he is afraid, to prevent his hurting him.

مامو کے کان میں اتنبیاں بھانجا ایندّا ایندّا پھرے

994. The uncle wears ear-rings, and the nephew struts proudly.

مانگے تانگے کام چلے نو بدواہ کرے بلا

995. If a man can be supported in idleness, why should he labour?

مان کا پیٹ کھماڑ کا آوا کوئی گورا کوئی کالا

996. The womb is (like) a potter's kiln, (in which) some vessels are baked white and some black.

In reply to one, who remarks a difference of colour between two children of the same parents.

مانگے بھیکہ بوجھے گانو کی جمع

997. He begs his bread and asks the rent of the village.

مانگے برتانا براہیا کی برات

998. To beg from a beggar, is like the nuptials of an old woman.

مان نہ مان میں تیرا مہمان

999. Whether you will or not, I am your guest.

Addressed by way of reproof to an impertinent intruder.

ماں سے پیار کرے سو دائیں

1000. She that shows greater kindness than the mother, is a witch.

ماں بیٹی گانے والی اور باپ پوتہ براتی

1001. The mother and daughter were the singers, and the father and son went in the wedding-procession.

Describes a ceremony confined to the family, without inviting strangers.

ماں کرے کتوں پسوں پوتہ کا نام درگا داس

1002. The mother spins and grinds, and the son is called DOORGA DAS.

i. e. He pretends to be a gentleman. See No. 987.

مائیں کھنچے کو معاہدہ کسوتی ہی

1003. Transactions in business are the touch-stone, whereby men are tried.

ماننے تو دیو نہیں تو بہیت کا لیو

1004. If you believe, it is a god; if not, plaster detached from a wall.

i. e. A man's consequence depends on the estimation of others.

ماندے نجانے ہی ہی ترشہ کی خالا

1005. No one knows nor acknowledges her, yet she pretends to be the bridegroom's aunt.

متھرا مداری کا ساٹھ

1006. Muthoora (a Hindoo name) along with Mudaree (a Moosulman name.)

i. e. Two opposites brought together.

مٹی کا گھرا بھی تھونک بجا کر اپنے ہیں

1007. Even an earthen pot is rung before buying.

مچھن کی جہازت جھینگا

1008. The shrimp is the refuse of all fishes.

To describe any thing or person as very contemptible.

مچھن کے بچوں کو تیرنا کون سکھلاوے

1009. Who shall teach young fish to swim?

That is, one descended from virtuous parents will naturally be virtuous.

مچھلیوں کا رری ہونا

1010. To become food for fish.

Applied to very old ragged clothes.

مرا راون قضیعت ہو

1011. Rawun died in disgrace.

Applied to the destruction of any oppressive powerful man.

Rawun, son of VISHRUA and KUEKUSEE was king of *Lunka* or *Ceylon*, who carried away SEETA and lost his kingdom to her husband RAMUCHUNDRI; the following account of whom

is thus given in the late Dr. HUNTER's *Hindoostanee and English Dictionary*. "RAMUCHUNDRU (रामचन्द्र) was son of DUSHURUT, HU, and conqueror of *Lunka* or *Ceylon*. He was the seventh *Uvutar*, when the deity descended for the purpose of destroying RAVUNU, who having obtained (for his devotion) a promise from BRUHMA that he should not suffer death by any of the usual means, was become the tyrant and pest of mankind. The *Devutās* came in the shape of monkeys, as RAVUNU had gained no promise of safety from them, hence Hanoomanu was RAMU's general. RAMCHUNDRU's mother's name was KUOSHULYA, his younger brother B, HURUTU, was son of KEKUYEE, who was the cause of RAMU's going to the desert to perform devotions, on the banks of the *Pumpa Nudce*, insisting, that her son should reign the fourteen years, that, RAMU employed in the devotion, (or during his stay in the forests) in company with Lukshumunu (his brother by Soomitra) that RAVUNU appeared as a beggar, while he was absent hunting, and enticed away SEETA, which gave rise to the war detailed in the *Ramayana*. SEETA was daughter of JUNUKU Raja, who had promised to give her to any person who could break a certain bow, which was done by RAMUCHUNDRU. When in the forest, he drew a circle round SEETA, and forbid her to go beyond it, and left Lukshumunu to take care of her, but Lukshumunu hearing some noise which alarmed him for his brother, left her to seek him; then it was that RAVUNU appeared and enticed her out of the circle (gundee) and carried her off in his flying chariot: in the air he was opposed by the bird Jutayoo, whose wings he cut and escaped. RAMUCHUNDRU reigned in Uod, h (Ujod, hya) A. C. 1600."

مرگ بداس بنجہرا پر تو سوا کے پہر

آیس دی دی بولیت بایس بل کی پیر

1012. From the revolution of fortune the parrot dies with thirst in it's cage; in the time of sacrifice, they call the crow with great respect.

مرد مرے نام کو نامرد مرے زان کو

1013. The hero sacrifices his life for fame; the wretch for bread.

مرد بہشت جاے یا دوزخ میں جلوے ماندے سے کام

1014. Let the dead go to heaven or hell, my concern is with sweetmeats and cakes.

Put in the mouth of a Moolla who reads prayers over the dead, and receives a present of sweetmeats. *I much fear that this sentiment is not confined to the Moohummudans.*

مرغ کی ایک ٹانگ

1015. A fowl has only one leg. See No. 220 of this Section.

مرغی کی بانگ کا کبہ اعتبار ( یا ) مرغی کی بانگ سندنہیں

1016. The crowing of a hen is no rule; or what dependance is there to be placed on the crowing of a hen?

i. e. A woman's opinion is not to be depended on.

مرد چلی اور صوک ساہنے

1017. I go to die and the planet VENUS is in front.

It is a rule among the *Hindoos* not to go about any business, particularly a religious ceremony, with the planet Venus in front. The meaning of the proverb is, as I go to die, of what consequence are good or evil omens.

مسلمانی میں کہا آہاگانی

1018. What occasion for reserve among Moosulmans?

Addressed to one, who declines partaking of a meal to which he is invited.

مطلع صاف ہوا

1019. The dawn is clear.

i. e. All obstacles are removed; my wishes are accomplished. (Eag.)  
The coast is clear.

مفت کا کرنا اور دور لے جانا

1020. To give needless trouble.

مفت کا چروا بھر بھکورا

1021. A mess obtained *gratis*, is swallowed by  
mouthfuls.

مفت کی شراب قاضی نے حلال کی ہی

1022. Even the judge admits wine received in a  
present as lawful.

مفلسی اور ہات کی صیر

1023. What can a poor man have to do in the  
market!

مکر چکر کی گھائی آدھا تیل اور آدھا پانی

1024. A false batch: half oil and half water.

مکھی بیتھی شہد پر بنکھ گئے لپٹا ے

ہا تھ ملے اور سر دھنے لالچ بری بلا ے

1025. A fly alighted in honey and entangled his  
wings; he struggles in vain and laments his fate:  
(saying) avarice is a great misfortune.

ملا کی دورِ مصیبت تک

1026. The priest runs no farther than the temple.

To signify that the speaker's ability extends so far as he has specified and no farther. See 928 of this Section.

ملا کی دارِ مہی تبرک میں کئی

1027. The Moolla's beard is expended in presents.

It is a custom with aged persons to give to the young, on whom they pronounce a blessing, a few of their gray hairs: as much as to say, may you live to the same age, or to be grey also. This proverb is used when any one gives away his whole substance in alms, or in presents to his friends. See Part I, Section I. No. 215.

من بہاے تر قہیلہ سہاری

1028. If it be agreeable to the heart, then a clod is as good as betel nut.

That is, a beloved person, however worthless or ugly, is equal to the most virtuous and beautiful, in the lover's estimation.

من جنگا تو کتھوتی گنگا

1029. If the heart is pure, a platter is equal to the Ganges, (for religious ablution.)

مندوے کے آتے میں شرط کیا

1030. What conditions are there required in the purchase of Mundoo, a flour?

It is customary in buying things of value, to stipulate a certain price, on condition, that on examination the article proves of good quality; but the flour of Mundoo, a being of little value, no such condition is required.

مذگانی ہینگ لے آیا اورک

1031. One asked for asafoetida and the other brought ginger.

منگوانی تھیں جہتیں لے آیا اینیں

1032. He called for chintz, they brought him bricks. *To describe stupidity.*

To ask for bread and get a stone.

من مانی انجانی

1033. Agreeable to the mind, yet unknown.

Applied to a thing, which any one pretends ignorance of, although earnestly desiring it.

من میں شیعہ فرید بقل میں اینت

1034. You a saint at heart! and conceal an ingot of gold under your arm!

To describe a hypocrite. The saying is said to have originated from a thief, who became the disciple of SHUFKH FUREED, a celebrated saint, and professed repentance for his evil doing, but was unable to resist the temptation of an ingot of gold, which he found on the road, and concealed it under his arm.

موا گھوڑا کدھی کھاس کھاتا ہی

1035. Does a dead horse ever eat hay?

1. An objection made against offerings made to the dead. 2. A reproof to those who in old age seek the pleasures of youth.

مور کدھ کو بکھان مہا وے

1036. Flattery is pleasing to fools. See Part I. Section II. No. 46.

موری اور موری

1037. Do you speak to me of myself?



موزیکا گھار میان جائیں یا بانو

1038. The wound occasioned by the boot is best known to the wearer; or to his foot.

(Eng.) Every one knows where his own shoe pinches.

مولی اپنے ہی پاتوں پر پڑی

1039. The radish is oppressed with the weight of its own leaves.

Applied to one, who labours under difficulties of his own and is thereby unable to relieve others. See No. 341 of this Section and No. 280 of Part I. Section II.

مولی اور مولی کے پتواتے پر لون کی دلی

1040. Radishes and radish-leaves with a piece of salt.

Applied to one, who in a pompous manner enumerates things of no value.

مونگ مہ تہہ میں کون برا

1041. Whether is a pea or a vetch the greater?

i. e. They are all of a piece.

موتے پر سوہ رکتے

1042. A hundred threatenings to the dead.

Spoken when a misfortune follows on one, already labouring under great distress.

منہ صوفی بست کوئی

1043. His mouth is like the eye of a needle, but his belly like a well.

1. One who eats small morsels, but consumes a great deal. 2. One mild in appearance, but mischievous in reality.

منہ دھو رکھو

1044. Go and wash your mouth.

Addressed to a person who asks any thing of another, which he does not intend to give him. (Eng.) Go to school.

منہ سے مہابہ

1045. The master's presence keeps the servants in awe.

(Eng.) The master's eye keeps the horse fat.

منہ لگائی قدر منی بال بچوں سمیت آئی

1046. The *Domnce* (or songstress) having become familiar, has brought her whole family.

Applied to one, who having been encouraged to expect patronage and protection, presumes to recommend several others.

(Eng.) Give him an inch and he'll take an ell.

مونے پر سو فرتے

1047. A hundred stripes on the dead.

To oppress one, who is already labouring under calamity.

(Eng.) "Thrice he slew the slain." See No. 1042.

مونے بچہ بابامہن کو دان

1048. A dying calf, a present of the *Brahmuns*!

Spoken to one, who offers something very bad and worthless as a present, or without the exclamation, it describes the poverty of the party, who is compelled to make such an offering to the sacred order.

منہ برسیکا نو بوجھ آ رہی جا بگی

1049. If it rain heavily, the spray will come this way.

Spoke by one, who expresses his hope, that he will come in for a share in the bounty of a liberal person.

مہما گھٹی سمدر کی راوں بسا پروس

1050. The greatness of the sea dwindled away from the neighbourhood of Ravun.

i. e. The society of the worthless, ruins the respectability of those who are good.

(Ital.) Una pecora marcio ne guasta un branco.

میدے اور شہاب کی سی لونی

1051. Like dough made of flour and the colour of safflower.

To describe one, in whose complexion the lilies and roses are united.

میرا تھا سو تیرا ہوا برای خدا تکت دیکھنے دے

1052. It was mine and is become your's, for God's sake let me look at it a little.

Applied reproachfully to one, who has seized the property of another.

میرے گانوکا کر یا نام رکھا اندر جو

1053. In my village it is Koorueya, but here it is called Indurjuo. (Both names for the same plant, *Nerium antidysentericum*.)

The proverb describes one, who in his native town or country was in a low station, but assumes airs of consequence abroad. See ہمارے یہاں سے

ٹیری میرے منہ پر تیری تیرے منہ پر

1054. He tells the story my way to me and your way to you.

To describe a flatterer. (Ital.) Dar' un colpo alla bôtte, ed un altro al chérchio—to be on both sides. (Eng.) To hold with the hare, and run with the hounds.

میرے یہاں آج غرہ می

1055. This is fast day with me, or I have nothing to eat.

مینا پر کے جہانپہا تن کے سر پر تین بتانا

1056. A buffoon of Meenapoor with three turbans on his head.

*Meenapoor, a place near Patna, famous for buffoons.*

میں تجھے چاہوں اور تو کالے دھینگے کو

1057. I love you and you a black paramour.

Spoken by one, who from regard admonishes another, but is not attended to.

میں بھی سو کی خلا یا میں بھی شد کی خلا

1058. I also am aunt to a hundred; or I am aunt to the king.

To assert the speaker's claim to some consideration and importance.

ناچ نہ جائے آگن تیرھا

1059. He that cannot dance, says, the floor is uneven.

(Scot.) A ill shearer never got a good hook. (Eng.) When the devil couldn't swim he laid the fault on the water.

ناجنے نکلی تو گھونگہٹ کہا

1060. When you come out to dance, why be veiled?

i. e. When a man has engaged in an employment however mean, he ought not to be ashamed of it.

نادان باف کرے دانایاس کرے

1061. The foolish man speaks, the wise man thinks.

ناریل میں پانی نہیں جانتا کہتا کہ مہینا

1062. There is water in the cocoanut, but no one can tell whether sweet or sour.

Used to express that what is spoken of, is doubtful.

ناک کا تے مبارک کان کا تے سلامت

1063. Though her nose and ears be cut off, she considers it an honor.

To describe a very impudent person.

نا ناک کی دولت ہو نواسا ایند آپرے

1064. The wealth is the grandfather's and the grandson puts on airs of consequence.

نانی خصم کرے نواسا جتنے بھرے

1065. The grandmother goes astray, and the granddaughter pays the fine.

i. e. One person is punished for the crime of another.

نان چک دیوتا تلک اربلے

1066. The little idol was destroyed, in applying its ornaments.

To describe a contemptible person, rendered more so, by ironical honors.

نارو کا آئینہ ہر کا ہو کے ہا تہہ

1067. Like the barber's looking-glass, in every one's hands.

A person or thing, which is bantled about every where.

نائی کی برات میں سبھی تہا کر

1068. In a barber's wedding-procession all are Thakors. (N. B. The word signifies a great man, and also a barber.)

Applied to an assembly, where no respect is paid to rank, but all are treated alike.

نت کی پدنی اردوں دوس

1069. One always flatulent blames the peas.

Applied to one, who is always committing faults or blunders, and making trifling excuses.

نائی نائی بال کتنے ججیمان جی آگے ہی آتے ہیں

1070. Q. Pray Mr. Barber, how much hair is on my head? A. Sir, it will presently be laid before you.

In reply to one, who inquires after the result of something which will soon become evident of itself. See Part I. Sect. II. No. 328.

نت کی دکھیا کرموں دوس

1071. Those who are always in trouble, blame fortune.

ندی تو کہیں گھراتی ہی کہ میں پاؤں ہی نہیں رکھتا

1072. Pray Mr. River, what is all this noise for? I will not deign to wet my feet in you.

Addressed to one, who evinces much pride and ostentation.

ندی کنارے روکھرا جب تب ہوئے بناس

1073. Trees on the river bank perish every now and then.

(Applied to those, who follow a dangerous profession.)

نقد کو چہرہ نہ سے کو نہ دور تے

1074. Do not part with your ready money for future profit.

(Eng.) A bird in hand is worth two in the bush.

نکاح کی شرط کرنی

1075. To settle the contract of a marriage.

Applied to one, with whom it is very difficult to conclude a bargain.

نکدّا جنے بُرے حوالوں

1076. The noseless man lives in a miserable state.

Spoken of one, who has fallen from a prosperous state into distress.

نماز کو کئے تھے روزہ کئے پرا

1077. I went to prayers and was obliged to fast.

Spoken by one, who having undertaken something apparently easy, is involved in unforeseen difficulties.

نند کا نند و بی گئے لاگ لاگ روے

1078. She embraces and weeps over her husband's sister's husband's sister's husband.

Applied to one, who pretends great affection to one with whom he has none or a very remote connexion.

ندگی پہلی یا جہمکے باتو

1079. Is it better to go naked, or be hung up by the heels?

i. e. Of two evils chuse the least.

نوکر لات کپور کے ہوتے ملیں اور حق لیں

1080. The servants of Latkupoor take his rights forcibly.

Applied to idle and insolent servants. Latkupoor was a famous singer in UKBUR's time. The noblemen at whose houses he performed, used, in the usual complimentary stile, in giving him a present, to say it was for his servants. They had arrived at such a degree of insolence as upon this to claim it from their master.

نہ تیل تلی نہ اوپر بلی

1081. Neither oil below nor a ladle above.

To express extreme poverty.

نہ گودہ میں دھیرا نہ چھینٹیں پریں

1082. Do not throw clods into dung, and you will not be spattered.

i. e. Avoid communication with the worthless, by which you would incur disgrace.

نہ نومن تیل ہوگا نہ رادھاناچدیگی

1083. There will not be nine Muns of oil, nor will RADHA dance.

Applied to one, who conceals his ignorance of any art by offering to exercise it on impracticable conditions. RADHA was a courtesan, who pretended to dance, but conscious of her inability offered to do it on condition, that nine muns of oil should be burned in lamps on the occasion, a stipulation with which those were desirous of employing her were unable to comply.

نیا نو دن پرانا سو دن

1084. A new thing remains nine days, an old thing lasts for a hundred.



نیا نوکر ہرن مارے

1085. A new servant will catch a deer.

(Eng.) A new broom sweeps clean.

نئی جوانی اور مانتھا دھیرا

1086. The prime of youth and weak in the loins.

نیچے سے ہلے رہیں لئے گیند کو بوت

جس جوں ماتھے مارے تہیں تہیں اونچے ہوت

1087. The mean live joyous of heart; having acquired the property of the ball, the more you strike their head, the higher they rise.

نئی فوجداری اور مرغی پر نثار

1088. A new government and a drum on a hen's back.

Expresses the speaker's disapprobation and contempt of some new rules or regulations.

نیل کا تیکا کوڑھ کا داغ

1089. A blue mark (of indigo) on the forehead and a scar of leprosy, (neither of which can be effaced.)

Applied to an indelible stain from vice.

نیم نہ میتھا ہوے سیچے گر کبھی سے

1090. The *Neem* tree (which is very bitter) will not become sweet, though watered with syrup and clarified butter.

i. e. Education is thrown away on one of dull parts. See Part I. Sect. II. No. 18, and also 602.

نئی ناگن تنگے پر بہن

1091. A new snake, with its hood on the tail.

Applied to one who foolishly engages in a business, which he does not un-

derstand. **SUODA:** ایک نیا گھڑا اب سون ہی نئی ناگن ہو اور تنگے پر بہن

A young man now begins to compose verses; he is a new and wonderful phenomenon.

نئی نائین بانس کی نہرنی

1092. A newly taught female barber, with a nail-cutter of bamboo.

Applied to one, who introduces or proposes useless or pernicious innovations.

واری کئی پیری کئی جلوے کے وقت تل گئی

1093. She devoted herself with every demonstration of affection, but when the time of need arrived made her retreat.

واہ واہ میان بانگے تیرے دگلے میں سوسو تانگے

1094. Bravo! my noble bully, your jacket is patched in a hundred parts.

A sarcastic address to a tattered beau.

ولایت میں کہا گدھے نہیں ہوتے

1095. What, are there no asses abroad?

i. e. There are fools every where.

وقت پر گدھے کو باپ کہنا

1096. To call an ass father when it suits one's purpose.

وہ دن گئے جو خلیل خان فاخندہ اراتے تھے

1097. Those days are past and gone when KHULEEL KHAN used to fly doves.

i. e. The days of his prosperity are gone. See Part I. Sect. II. No. 253.

وہ گرت نہیں جو مکھی بدلتے یا کھاتے

1098. This is not such sugar that flies can sit down in it, or can eat of it.

An expression used on observing one flattering or entreating an avaricious person, from whom nothing is to be expected.

وہی پھول جو مہیسر چرہ میں

1099. Those are truly flowers, which are presented to the Gods.

An expression of one, who has presented any thing to a superior, which has been accepted; implying, that by his acceptance, the present has acquired a value which it had not before.

وہی کنیا جسکے ابلق بال

1100. She a virgin who has gray hairs!

Used to express something very wonderful or impossible.

ہاتھ پاؤں کی گاہلی اور منہ میں مومچیں جاؤں

1101. He indulges in indolence though he has received hands for work, and his whiskers go into his mouth.

To describe one very lazy and negligent.

ہاتھ کو ہاتھ پہچا نے

1102. One hand knows another.

An answer given to a person who goes to demand the payment of money lent by another. d. d. "I will pay it only to him from whom I have received it."

ہاتھ کو ہاتھ نہیں موجدتا

1103. One hand cannot perceive the other.

To express great darkness.

ہاتھ کا جوہا بل میں پیتا

1104. A rat which had been seized, has escaped into his hole.

i. e. Something, which though once in a person's possession, has eluded his grasp.

ہاتھ کنگن کو آرسی کہا

1105. What occasion for a mirror to look at a bracelet?

In answer to one who puts a question, the reply to which is self-evident. See Part I. Sect. II. No. 328, and No. 1070 of this Sect.

ہاتھ لیا کانسو تو بھیکہہ کا کہا سانسو

1106. If you have once taken up the begging cup, what hesitation have you to ask alms?

ہاتھ میں لانا رات میں کھانا

1107. To bring in one's hand and eat on a leaf.

i. e. To live from hand to mouth.

ہاتھ نہ گلے ناک میں پیاز کے قے

1108. Neither on hands nor neck, but pieces of onion in the nose.

To describe a strange and incongruous set of ornaments.

ہاتھ نہ مٹھی ملیلانی اتھی

1109. She has nothing in her hand, and gets up in hurry or confusion.

Said of a person, who is very desirous to obtain a thing which she has not the means to purchase.

ہاتھوں مہندی پائیں مہندی اپنے لچھن اوروں دیندی

1110. She has stained her own hands and feet with hina (Lawsonia inermis,) and recommends the same practice to others.

ہاتھی پھرے گانو گانو جھکا ہاتھی اسی کا نا نو

1111. An elephant goes from town to town, but always bears the name of his owner.

ہاتھی کا بوجھ ہاتھی ہی اٹھاتا ہی

1112. The load of an elephant can only be carried by an elephant.

i. e. A difficult task is only to be performed by men of ability.

ہاتھی کا دانت گھوڑے کی لات موڑی کا چنگل

1113. The elephant's teeth, the horse's heel, and the tormentor's fang (be upon you.) A curse.

ہاتھی نکل گیا دم اتک رہی

1114. The elephant has escaped and only the tail remains.

1. To express that a work is left imperfect, when nearly brought to a conclusion. (*Scot.*) To swallow the cow and be choked on with the tail. 2. To be wasted to a shadow. *Suoda* says:

ضعیفی نے گی اسکی فرہی کم

نکل ہاتھی گیا اور رہ کسی دم

Weakness has consumed his fat; the elephant is gone and only the tail remains.

ہاتھی ہزار لٹا تو بی سوا لاکھ تکے کا

1115. An elephant, however lean, is valuable.

j. e. Even the wrecks of a large fortune are considerable.

ہاتھات پکارے بیسا جیسا کرے صواباے تیسا

1116. BUESA (the name of a *Fugeer*) proclaimed from market to market, every one shall receive according to his deeds. See No. 670.

ہارے کا نیا و کیا

1117. What redress remains in a cause already decided.

ہال میں پھال دھمی میں موش

1118. A share on the plough, and a pestle in curds.

Applied to an impertinent intruder.

ہانڈی میں ہوگا سوہوئی میں آپ ہی آویگا

1119. Whatever is in the pot, will of course come into the ladle.

See Part I. Sect. I. No. 444.

ہر بھوم کا راج

1120. The government of Hurbhoom. (The name of a village near *Ilahabad*, infamous for injustice.)

To describe injustice.

ہر جیسے کو تیسا

1121. God gives to every one according to his merits.

See No. 670 of this Section.

ہر روز نیا کوا کھودنا اور نیا پانی پینا

1122. To dig every day a new well, and drink its water.

(To live from hand to mouth.) See No. 1107 of this Section.

ہر نوالے بسم اللہ

1123. To say grace at every morsel.

i. e. To be over and above righteous.

ہلدی لگے نہ بہتکری

1124. Neither turmeric nor alum was expended.

Expresses any thing done gratuitously. Turmeric and alum are used in dying.

ہل نہ سکوں میرے موٹھرے

1125. I cannot move, but claim a hundred portions.

Applied to one, who is lazy and greedy.

ہماری ہم سے پوچھو کوہ کن کی کوہ کن جانے

1126. Ask me about my own affairs; *Koh-kun* (or *Furhad*) knows those of *Koh-kun*. i. e. *Don't trouble me with what does not belong to me.*

ہا رے یہاں سے آگ لایا نام رکھا باسندر

1127. He brought fire from my house, and called it *Basundur*, (or the sacred fire used in religious ceremonies, which fire no Hindoo gives to any one.)

Applied to one, who gives himself consequential airs towards his benefactor. See No. 1053 of this Section.

ہمارے دادے نے کھی کھایا ہمارا ہاتھ سوئگھو

1128. My grandfather has eaten Ghee, smell my hand.

Applied to one, who without any merit of his own, boasts that of his ancestors.

ہم جوڑے بازار سکرا

1129. I am broad and the *Bazar* narrow.

Put in the mouth of a great boaster.

ہم سے اور چوسر

1130. What! would you think of playing at *Chuosur* with me!



ہوت کو جوت ہی

1131. Possession confers splendor.

ہونس سے ریس پالی

1132. Emulation is better than envy.

دھرنہار پروکے چکنے چکنے بات

1134. A thriving plant has tender leaves.

Applied to a child, that gives indications of genius and a good disposition.

یاران جو ری پیران دغا بازی

1135. Do you steal from your friends and betray your spiritual guides?

یار کروں پدار کروں چوتہ تلے اگادہ دھروں جل جائے تو کہا کروں

1136. I make a friend and treat him kindly, then put hot ashes under him, if he is burned, how can I help it.

Applied to one, who makes professions of friendship, but is secretly hostile.

یہاں تمہاری تکی نہیں لگنے کی

1137. Here your bread cannot be baked. See Part. I. Sect. II. No. 678.

یہاں حضرت جبرئیل کے بی بی پر جلتے ہیں

1138. Here even the wings of GABRIEL burn. See Part I. Section II. No. 323.

یار کی یاری سے کام ہی کہ فعلوں سے

1139. Is our concern with the affection, or the actions of our friends?

The implied answer is, with their affection.

یہاں کے بابا آدم نرا لے ہیں

1140. The ADAM of this place is a strange being.

To express disapprobation of any custom that appears strange or unjust  
See Part. I. Section II. No. 334.

یہہ تو کبیر ہی کہہ گئے ہیں

1141. KUBEER has declared this. *i. e. It is certain.*

For some account of KUBEER. See No. 656 of this Section.

یہہ کنگا کسی کی کھدائی ہی

1142. By whom was this river dug?

Spoken in reproof of one, who boasts of his possessions; in two senses,  
1. That they are the gift of God, or 2. That he owes them to the speaker.

یہی گرو اور یہی میدان

1143. This is the ball and this the field of contention. See Part I. Sect. 1. No. 40.

یہہ مہنہ پان جوگا

1144. Is this mouth fit for betel?

Applied to one, who sets up pretensions above his merit.

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END OF SECTION I. PART II.

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A  
COLLECTION  
OF  
ORIENTAL PROVERBS.

PART. II.—HINDOOSTANEE.

SECT. II.

اجاب بھی میرا مرد و تیرے زندے پر بھاری ہی

1. Still my dead is more than a match for your living. *My family &c. are more respectable.*

ابدو پتھر کے نیچے ہاتھ دبا ہی

2. I have got my hand underneath a stone. 291

i. e. (I have undertaken a difficult task.)

اچھی ہونٹوں کا دودھ نہیں سوکھا

3. The milk is not yet dry on your lips.

Said in reproof to a young man who asserts his opinions confidently.

(Eng.) The cradle straws are scarce out of his breech.)

اچھی تمہارے دودھ کے دانے ہیں

4. You have not got rid yet of your milk tooth.

See the last.

آبر و سن لرین

5. Come neighbour let us fight.

(Eng.) It is more painful to do nothing than something.

آبر و سن مجھسی ہو

6. Come neighbour and be as I am. Uttered as an imprecation by an unfortunate person, implying a wish, that others may experience similar misfortunes.

آپ کے یہاں تکی نہیں لگنے کی

7. Your loaf cannot be baked here.

Said to a person, who interferes in a matter or dispute in which he has no concern. *Tikes* means a small loaf of bread.

(Fren.) Entre l'arbre et l'écorce il ne faut point mettre le doigt.

اپنا آلہ کہیں نہیں کیا

8. My owl has not gone any whither. i. e. I have not formed any expectations attended by disappointment.

اپنا دیکر لڑائی مول لینا

9. To part with your own and buy a quarrel.

(Eng.) To lend your money and lose your friend.

اپنا سونبیرا بگانا سودہ ہٹکرا

10. He has spent his own property and sets no value on that of others.

اپنا گھر و ز سے سوچتا ہی

11. A man's own house is seen far off.

اپنا لال گفوائے دردِ مانگے بییک

12. Having lost his own ruby he begs from door to door.

اپنا لینا کیا پر ایسا دینا کیا

13. What difficulty is there in taking what is your own, and resigning what is another's.

اپنے اپنے قدح کی سبھی خیر مناتے ہیں

14. Every one implores the blessings of all on his own platter.

اپنی اپنی کھال میں سبھی مصت ہیں

15. Every one is pleased with his own skin.

(Lat.) Suum cuique pulchrum.

آپہی اپنی قبر کھودتا ہی

16. He digs his own grave himself.

He is the cause of his own misfortunes. See Part I. Sect. I. No. 103.

اپنے بچے کو ایسا ماروں کہ پر و سن کی چہاتی بہت جاے

17. I will beat my own child that my neighbour's heart may be afflicted.

(Eng.) To cut off the nose, to be revenged of the face.

اپنے بچہ پر یا کے دانت کو صوں سے معلوم ہوتے ہیں

18. The teeth of one's own calf are visible from a distance.

اپنی بیر کو گھولم گھلا لھرے بیر کو بیو کم بھا کھا

19. A savoury mess for your own friend, and an empty belly for mine.

اپنی بیٹی کو ایسا ماروں کہ بہوتر اس کر جاے

20. I will beat my daughter, that my daughter-in-law may learn to fear.

اپنی چبا چہہ کو کوئی کھٹا نہیں کہتا

21. No one calls his own butter-milk sour.

(Eng.) No one cries stinking fish.

اپنے پاؤں میں آب ہی کلھاری مارتے ہیں

22. He cuts his own feet with an axe.

See above No. 16.

اپنے مرنے رام نہیں

23. When you are dead there is no RAM.

i. e. Invoke him whilst you live.

اپنے ہر اے مراے کوئی نہیں بھولتا

24. No one forgets his own disasters.

(Greek.) παθών δε τε νήπιος ἔγνω.

اپنے ہی منہ سے دھنا پانی

25. He obtained food from his own Mut'h.

انرا گھاتی ہوا ماتی

26. When alighted at the G'hat. (the grave) he became clay.

انگ بیولا سجدہ ال بات لے جائے

27. When the *Sahajra* bears a great abundance of flowers, it loses its branches and leaves.

اتنا حیرت بولو جتنا آتے میں لون

28. Tell only as many lies, as there are grains of salt in the flour. i. e. very few.

اننا بکا کہ باسی تہکا

29. So much was cooked that some was left:  
i. e. there was plenty.

(Eng.) There's never enough where nought leaves.

انہی بھی عقل احیرن ہوتی ہی

30. There is flatulence even in so much wisdom.

A very learned man may commit occasional errors.

(Eng.) The greatest clerks are not always the wisest men.

آنے پہلے کہ جاتے

31. Is it better to come or go.

اٹاویکے کاریگر

32. An artist of *Itawu*. i. e. A shoemaker.

اٹھاؤ جوتلہا

33. Up with the firepan. e. i. Let us shift our quarters.

اٹھ کر پہلے نہیں پھرتے

34. Even when the pod is pulled off she cannot open it.

Said of extreme indolence.

آئے کا چراغ کھر رکھوں تو جوہا کھائے باہر رکھوں تو کوالے جائے

35. If a lamp of paste be set up in the house, it will be devoured by the rats, and if out of doors, it will be carried off by the crows.

To be between the horns of a dilemma. See Part II. Sect. I. No. 900.

آج برس کر بہر نہ برسوں

36. It will rain to day and no more.

Said, when it rains very heavily.

آج کل تو تمہارے ہی ناؤں کمان چرہتی ہی

37. In these days your name draws the bow or in *English*, bears the bell.

آج موئے کل دو صرا دین

38. If we die to-day, to-morrow will be the second day.

Sufficient for the day is the evil thereof.

آج ہی سو کل نہیں

- 39 To-day is, to-morrow is not.

(*Lat.*) Carpe diem, quam minimum credula postero.

اجارہ اجارا

- 40 Farming is famishing.

Letting out revenue, or an estate to a contractor or middle man, is the ruin of the country.

اجیرن کو اجیرن ہی تہیلے نہیں تو سر چوہتے کھیلے

- 41 Indigestion must expel indigestion, or my head will play where bodies are burnt.



اچھا کیا خدا نے بُرا کیا بندے نے

42 God did the good, your slave did what was ill.

اچھے گھر بیعنا نہ دیا

43 You have given earnest for a good house.

Said, especially when the parents of a boy have secured for his future bride, a girl of good family.

اچھے ہیں پر خدا کام نہ دالے

44. He is a very good man, but heaven keep me from having any thing to do with him.

احسان لیجے جہان کا نہ احسان لیجے شاہ جہاں کا

45. Receive a favour from the world, but not from the king of it (or from *Shah JEHAN*).

احمد کی دارہی بری یا محمود کی دارہی بری

46. Is UHMUD's or MUHMOOD's beard the largest.

i. e. Of what consequence is this matter to you or me.

آدمی آدمی انتر کوئی ہیرا کوئی کنکر

47. Amongst men, some are jewels and some are pebbles.

آدمی سا بکھیر و کوئی نہیں

48. There is no bird like a man. i. e. So volatile and unsteady.

آدمی کا شیطان آدمی ہی

49. The proper devil of mankind is man.

آدمی نے آخر کچا دودھ پیا ہی

50. In truth mankind have drank sour milk. See Part I. Sect. II. No. 60.

آدمی آپ کھر آدمی سب کھر

51. Half the house for himself, and the other half for all the rest.

(Eng.) The lion's share, or, share and share alike, some all, some never a whit.

آدمی تیر آدمی بدیر

52. Half partridge, half quail. See Part II. Sect. I. No. 44.

(Eng.) Neither fish nor flesh, nor good red herring.

آدمی قبلہ قطب آدمی ختیجہ موتی کدھر

53. Here is the *Qiblu* of the head *Fuqeer*: *KHO-TEEJU* is there, but where is *MOTEE*.

آدمی رات کو جمہائی آوے شام سے منہ پہلاوے

54. He sets his mouth ajar at sunset that he may gape at midnight. i. e. To commence early in any unnecessary preparation.

آدمی قاضی تدوہ آدمی بابا آدم

55. Half are *Qazee Qidwu's*, and half are father *ADAM's*.

*Qazee Qidwu's* wife is said to have been delivered of 70 sons at a birth, and he is therefore considered to have a large share in the population of the world: the phrase is applied to any one who has a very large family.

آدھے کا تہاؤ

56. The third of a half. i. e. Very little.

آدھے کو چھوڑ سارے کو نہیں دوڑتے

57. He left the half and did not overtake the whole.

(Eng.) A bird in the hand, &c.

ادھی کی پیر بھی اُسکے ہاتھ سے نہ کھاوے

58. No one will take even half a *Ber* (a jujube) from his hand.

آدھے کانودہ والی آدھے کانو پھام

59. Half the village celebrate the *Diwalee*, and half the *Holee*.

(Eng.) Many men, many minds.

آرزو عیب ہی

60. Desire is a fault. See Part II. Sect. II. No. 68.

اُرّتی چرّیا کو ہم پہچانتے ہیں

61. I know a bird as it flies. i. e. I am sharp and clever.

اَرّہائی دن کی بھی سقّے نے بادشاہی کر لی

62. A water carrier reigned for two days and a half.

Said of one unexpectedly raised to power, which he uses tyrannically.

اُرّ پنبہری ساون آیا

63. Up butterfly, it is *Sawun* (July-Aug.) i. e. The season of pleasure is arrived do not lose it.

آزاد کا صونٹا

64. The *Fugger's* staff.

آصا مرے نرا صاحبے

65. He who has hope dies, he who has none lives.

استاد بیتھے پاس کام آوے راس

66. When the master is at hand the work will be well done.

آستین کا سانپ

67. The snake of the sleeve. i. e. A close and secret enemy.

(Ital.) Tu ti allevi la biscia in seno.

(Lat.) Colubrum in sinu fovere.

اس سے اجھا خدا کا نام

68. The name of God is better than this. i. e. This is the best of all.

It is a phrase used by shop-keepers especially, in reply to a demand for better articles, than one offered for sale.

اس سے تو نوکٹی کی ناک بھی نہ کٹے گی

69. With this (knife) he will not have his nose cut, whose nose is cut off.

(Eng.) A bald head is soon shaven.

اسکئی کوئے میں گرا کسی نے کہا اُتھو کہا ابھی کون اُتھے

70. A lazy fellow tumbled into a well, some one said, get up; he replied, who will get up yet.

اُسکو تو پتھر مارے موت نہیں

71. You may stone him but cannot kill him.

اُسکو وہاں مارے جہاں پانی نہ ملے

72. Kill him where there is no water to be had.

اُسکی تانگیں اُسکے گلے میں

73. His legs are about his own neck.

(Eng.) He is caught in his own snare.

اُسکی جڑیں تو پتال کو پہنچ گئی ہیں

74. Its roots have already reached to *Patal* (the infernal regions).

Said of a person who has established himself firmly in any situation,

اُسکی دوا تو لقمان کے پاس یہی نہیں

75. Looqman has no remedy for his complaint.

اُسکی گرہ کا کیا جاتا ہے

76. What goes from his knot (purse)?

Said of an agent or deputy, who is making bad bargains for his employers, and spending their money.

(Eng.) To cut large thongs of another man's leather.

اس گھر کا بابا آدم ہی نرالا ہے

77. The ADAM of this house is a different person.

Part II. Sect. I. No. 1140.

اس ہاتھ دے دینا اس ہاتھ لینا

78. To give with one hand and receive with the other, i. e. to deal for ready money only.

اسے چھپاؤ اسے دکھاؤ

79. Conceal this and hide that, i. e. the two things are so much alike, that they cannot be distinguished from each other when together.

اسی برس کی عمر اور نام میاں معصوم

80. He is 80 years of age, and calls himself Mr. Musoom, (an infant).

اسی لسی

81. A man of 80 is milk and water.

آسمان پر تھوکو منہ پر آوے

82. Spit at the sky, and the saliva will fall in your face.

(Eng.) Who spits against heaven, it falls in his face.

آسمان سے گرا کھجور میں اٹکا

83. He fell from heaven and stuck in a date tree.

Said of a person who commences great things and is stopped by trifles.

(Eng.) To swallow an ox, and be choked with the tail.

آسمان میں تھکلی لگتا ہی

84. He claps a patch upon the heavens.

Said in derision of a boaster.

اصطبل کی بلا بند رکے سر

85. The mischances of the stable, are all upon the monkey's head. See Part I. Sect. II. No. 457.

اصل سے خطا نہیں کم اصل سے وفا نہیں

86. There is no fault in one of pure origin, and no trust in one of mean.

آفتاب پر تھو کو اپنے ہی منہ پر برے

87. If you spit at the sun, the saliva will fall in your face. See No. 82.

اکھل کھرا جگت سے بھرا

88. An envious man is the worst in the world.

اکھلی میں سر د پا تو دھکوں سے کیا دے

89. I have put my head into the mortar, it is useless, to dread the sound of the pestle.

(Eng.) Over shoes, over boots, or, in for a penny, in for a pound.

آگ کا جلا آگ ہی سے اچھا ہوتا ہی

90. He who has been burnt, can be cured only by fire.

آگ کو دامن سے نہ ہانکنا

91. To cover a fire with the skirts of one's garment.

See Part I. Sect. II. No. 29.

آگ کہتے منہ نہیں جلتا

92. By uttering the word, fire, the mouth is not burnt.

آگ لگائے تماشا دیکھے

93. He sets fire to his house and enjoys the fun.

اگر کوہ تلد نہ تلد مقیر

94. Though the mountain move, the *Fugcer* (I) will not.

(Lat.) Justum et tenacem propositi virum, &c.

اگلو نکو پانی پچھلو نکو کیچ

95. Water for the first, mud for the last. See Part II. Sect. I. No. 60.

اگھن جو اے ادھن

96. *Ughun* is water on the fire: i. e. the day is expended by the time the water is boiled: this is but one of a rhythmical cold weather calendar.

کو ار جا رہے د وار کانک بات کہا تک  
اگھن جو اے ادھن پوس کو نے گھوس  
ماگھ تلاتل بارے پیاگن گورے کارے  
آے چیت صہا ون پھور میل جبراون

*Coar* (Sept. Oct.) is but the gate of cold.

*Cártic* (Oct. Nov.) ends, yet scarcely told.

*Ughun* (Nov. Dec.) just lets water seethe.

*Poos* (Dec. Jan.) makes us but in corners breathe.

*Magh* (Jan. Feb.) lengthens by minute degrees.

But *P'hagun* (Feb. Mar.) straitens out our knees.

Then *Cheyti* (Mar. April) the pleasant year replaces,

And dirty fellows wash their faces.

آگے روک پیچھے تھوک مسر سرگی نبجائے تو کیا ہوے

97. Stopt before and kicked behind, if the fellow

does not keep the road, what is to be done.

(Lat.) À fronte præcipitium, à tergo lupi.



آگ لگی منڈھی بجری پڑے براتی

98. The canopy has caught fire, and the bridegroom's men are struck with lightning.

الاول بلالوں صحنک مرکالوں

99. I will take all your misfortunes, if I may take your platter.

ال بل خدا بل

100. The greatest strength is the strength of God.

الف الله

101. The *Ulif* of (the word) *Ullah* : that is; unconnected.

Said by any one when deserted or alone.

الف کے ناؤں خنک بھی نہیں جانتے

102. How should he know the letter *Ulif*, he does not know the form of a club.

(Eng.) He does not know a B from a bull's foot.

الله الله کرو خیر مانگو

103. Call upon the name of God; and ask for what is good for you.

الله دے الله دلاوے بندہ دے مراد پاوے

104. God gives and enables others to give. Men give and receive (or obtain their desires).

اللہ رے میں

105. Good God what a fine fellow I am.

(Eng.) Like me, God bless the example.

اللہ رے دیدے کی صفائی

106. Good God, how your eyes glisten.

اللہ کا نام لو

107. Take the name of God. i. e. Swear to what you are saying.

اللہ ہی تو کیا غم ہی

108. God is with you, why do you grieve.

اللہ ہی کی جوری نہیں تو بندے کا کیا رہی

109. As I, can conceal nothing from God, why should I stand in awe of man.

امانی آبادانی اجارا اجارہ

110. Government collection is prosperity, farming is depopulation. See No.

*Umānee* is land in charge of a collector on the part of government, in opposition to *Oojaru*, that which is farmed.

آم بوہ آم بھاو آملی بوہ آملی بھاو

111. Plant a mango and eat a mango, plant a tamarind and eat a tamarind.

(Eng.) Such as the tree is such is the fruit.

آم میچھلی بہتا ہو ہی رہتا ہی

112. Mangoes and fish meet of necessity.

The unripe mango is often dressed with fish, in the culinary practice of Hindoostan.

آن بنے سر اپنے جہور پرانی آس

113. It now depends entirely upon yourself, forego all hopes of other aid.

اناری کا سونا بارو بانی

114. The gold of an ignorant person is always pure.

Said of one who over-rates the articles he has to sell.

ان بچاروں نے ہینگت کہاں پانی جو بغل میں لگائی

115. Where could these two poor fellows get Assafoetida to rub under their armpits.

انقرہ یار دل ہوا اللہ پر ہر رہی ہیں

116. The bowels are exclaiming Qool hoowullah, (there is but one God).

The phrase implies excessive hunger. (Eng.) The belly chimes, its time to go to dinner.

اندر این کا بھل دیکھنے ہی کا ہے چکھنے کا نہیں

117. The fruit of the Colocynth is good to look at, but bad to eat.

اندھا ہے ایمان

118. The blind man has no faith: i. e. he feels his way, &c.

اندھا ہے ایمان بہرا بہشتی

119. The blind man has no faith and the deaf man is fit for heaven: i. e. he hears no evil.

اندھا آنکھ پائے ہی بتیائے

120. When the blind man sees he will confide.  
(Eng.) Seeing is believing.

اندھا جوہا تھو تھے وہاں

121. A blind rat (nibbles) faithless grain.

اندھا ملا توتی مسیت

122. A blind Moolla and a mosque in ruins.

اندھا کیا جانے لال کی بہار

123. What does a blind man know of the beauty of the tulip.

اندھا دھند منورہ اکائے

124. There is a thick mist, so sing as you please:  
i. e. there is no authority to fear, so do as you please.

(Eng.) When the cat's away, &c.

اندھے کی جورو کا اللہ رکھوالا

125. God is the guardian of a blind man's wife;  
i. e. her husband cannot look after her.

اندھے کی داد نہ فریاد اندھا مار بیتے گا

126. There is no redress against a blind man, he will still strike all in his way.

اندھیرے گھر کا دیا

127. The lamp of a dark house. A son.

اندھی ما پوتونکا نیچ منہ دیکھے

128. A blind mother sees her own face in her son's.

اندھے نے چور بکرا دور یو میاں لنگرے

129. The blind man has seized the thief, run cripple and help him.

اندھیاری گئی کہ چور

130. Has the darkness or the thief departed.

ان دیکھا چور مالے برابر

131. An unknown thief is like a brother-in-law.

He has free access to all parts of the house.

اندے سیوے دُوبی بچے لیوے کوئی

132. One hatches the eggs another takes away the chickens; i. e. to do any thing of which another will reap the advantage.

(Eng.) One beats the bush, and another catches the bird.

اندے کا شہزادہ

133. The prince royal of an egg, i. e. simple or unexperienced.

آنسو ایک نہیں کلیجہ توڑت توک

134. He sheds not a tear, but pretends his heart (liver) is broken.

(Lat.) Si vis me flere prius est dolendum tibi.

انشاء اللہ تعالیٰ بلی کا منہ کالا

135. May God grant that the cat's face be black.

Said to ridicule earnestness about trifles.

آنکھ کا پانی دھل گیاہی

136. The water of his eyes is spilt, i. e. he is lost to all shame.

آنکھ کا اندھا اور گانتہ کا پورا

137. His eyes are shut but his purse is open, i. e. he is careless and extravagant.

آنکھ لجاٹی اور دھڑی پرائی

138. The eyes were cast down (with bashfulness) and the curds became another's.

(Eng.) Spare to speak, spare to speed.

آنکھو نمین کھر کرتاہی

139. He takes up his abode in the eyes.

Implying—1. he deceives,—2. he is beloved.

آنکھو نکا کاجل چراتاہی

140. He would steal the unguent (literally lamp-black) of the eyes.

The soot of a lamp is used to darken the eye-lashes. (Eng.) He would steal the teeth out of your head.)

آنکھو نمین جربہ چھا ئی ہے

141. His eyes are covered with fat, i. e. he is too proud to recognise his old friends.

(Eng.) He cannot see for smoke.

آنکھوں کے اندھے نام شیخ روشن

142. A blind man is named *Shuckh Roshun* (or light). See Part II. Sect. I. No. 105.

آنکھوں کے ناخون لوا دالو

143. Get the nails of your eyes paired.

آنکھوں میں خاک دال آئے

144. You have thrown dust in his eyes, i. e. deceived him.

آنکھیں ہوئیں چار دل میں آیا بیمار

145. When the four eyes encounter the heart is delighted.

ان نہ پایا کدو کھایا

146. He got no rice so ate ordure.

(*Lat.*) *Jejunus raro stomachus vulgaria temnit.* (*Eng.*) Hungry dogs will eat dirty puddings.

آویدر کھر کا بیبی لیجیاؤ

147. Come father (spiritual) take away the chattels too.

اوجھے کے بیل گرے

148. The mean man's ox has fallen.

Said in ridicule of an exaggerated account of any loss.

ادھر کا لین نہ مادھو کا دین

149. I owe nothing to Ood'ho and MAD'ho owes nothing to me, i. e. I am independant.

اور ہزار خین بھول گئے میرے پیش آنیو

150. You have forgotten your other jokes, except come, grind me.

(*Eng.*) The joke is somewhat stale.

اور رنگ لا کھری

151. Come squirrel another colour, i. e. change the subject.

(*Lat.*) Crambe bis cocta; or Cautilenam eandem canere.

اور ہی چادر ہوئی برابر

152. The upper garment fits me exactly.

اور ہنی کی بتاس لگی

153. He feels a high wind from a woman's cloak, i. e. he is effeminate.

او کئے کا کھائے نکتے کا نہ کھائے

154. Accept from one who has a nose, not from one who has none; i. e. put yourself under an obligation to any but one who has no delicacy, and will remind you of the obligation.

اولتے کا پانی بلند ہی نہیں جاتا

155. The water of the eaves of the roof does not mount up to the ridge pole.



اونٹ جرہے بونٹ مانگے

156. He is mounted on a camel and wants to pluck vetches.

He attempts impossibilities.

اونٹ جب پہاڑ تلے آئے تبھی معلوم کرے

157. When a camel is at the foot of a mountain then judge of his height.

A giant amongst dwarfs, a dwarf amongst giants.

اونٹ بلایا لے کئی ہاں جی ہاں جی لے کئی

158. What, the cat carried off the camel? yes sir, yes sir, she carried him off.

A ridicule of any improbable story.

اونٹ کی چوری اور چپکے چپکے

159. Do you bend your body to steal a camel.

اونٹ نہ وہیں خچر میں تہا نہ مانگے

160. The camels drown and the mules would wade through.

He would bend the bow of ULYSSES.

اونٹ بہے جاوےں مکور آ کہے مجھے تہا نہ ہی نہیں

161. The camels are carried down by the current, the spider says I can find no bottom.

(Eng.) How we apples swim.

اونٹ سا قد بڑھا یا ہی شعور نہ را ہی نہیں

162. You have grown as tall as a camel, but you have not gained a particle of sense.

اونٹ مکھی کو پگھا تا ہے

163. A camel drives away even the flies.

*It is necessary to repel even little and contemptible annoyances.*

اونٹ داغ ہوتے تھے مکرابی داغ ہونے کو آیا

164. The camels were being marked (with hot irons for the public service), and the spider came to be marked too. See No. 161.

اونگٹے کو تھیلنے کا بیہ نا

165. A person nods (with drowsiness), and says, some one shoved him.

آدمردان نہ اوہی زناں

166. It is neither the *Ah* a man utters, nor the *Ooh* of a woman.

اھیر دیکھ کدّریا مستانا

167. The shepherd got drunk, seeing the cow-keeper do so.

*Said of a poor man who imitates the follies of one more wealthy.*

آھیر کی دھیدی مٹیا سرخرو

168. The milk pail is the milk man's, but the butter churner is the most esteemed.

(*Eng.*) The workman is more worth than his tools; or in this instance, than to whom the implements belong.

ای تیری قدرت کی کہل چمچھوند ر کے سر میں چنبیلی  
کانبل

169. How wonderful is thy power (Oh God), exhibited as it were in sport; jasmine oil perfumes the head of the musk rat,

Sajid, when honors fall to the lot of the mean and undeserving.

آنے کی شادی نہ گئے کا غم

170. Neither joy for its coming, nor grief at its going.

آمیگا کتا تو بامیکا نکا

171. When the dog comes he will get his share.

آئی ہی جانکے ساتھ جاوے گی جنازے کے ساتھ

172. It came with my life, it will go with my coffin.

آیا بندہ آئی روزی کیا بندہ کئی روزی

173. When servants came the daily fare was provided, when they departed there was nothing.

(Eng.) Spend and God will send, or God never sends mouths but he sends meal.

ایرے غیرے فصل بدیرے

174. I shall find a mouthful somewhere or other.

ایسر سے بیٹا نہیں دلدر سے بکار

175. He never met with prosperity yet quarrels with adversity.

ایسی اچھی جھٹی بل بل جائیں نو نو پتری بہاتین کھائیں

176. I will always go to such a natal festival, where I may get nine plates of rice.

The *Ch'huttee* is the sixth day after delivery when a festival is held, *Putree* is the plantain or other leaf used as a plate.

ایسے پرتین حرف بھیجتے ہیں

177. I send him three letters, i. e. *l, u, n*, لعن a curse.

ایسی ملیخ ماری کہ پار نکل گئی

178. He struck the nail so forcibly that it went through and through.

Said of an injury received from another.

ایسا جیسے روپے کے کہ تگے بھٹالے

179. You changed your rupees to please yourself.

ایک ٹوکائی بیٹی مائی دوسرے جان بوجھن ہاروں  
کہانی

180. I have one vexation in being the mother of a one-eyed child, and another in people asking what I have got.

ایک ٹوکائی ان بیاہاں تھا دوسرے سہی مانجھہ اپنا تھا

181. One thing was that the fellow was unmarried, and another that he came at evening-fall.

Said by a woman in censure of a man.

ایک جو گی سولہ روٹی بیکٹ کھائیں بھگتا بن موٹی

182. The saint eats sixteen loaves made of one barley corn, the saint's wife gets fat.

ایک ہادی کی کر لے بندھاری بن بیٹھے

183. He sets up for a druggist with one bit of Assafoetida,

ایک لہین ستر بلا تالتی ہی

184. Not one but seventy misfortunes it keeps off.

ایک تو شیرد و سرے بکتر پٹنے

185. In the first place he is a lion, in the second he is clad in armour.

ایک در مفدا ہزار در کھلے

186. One door <sup>is</sup> shut but a thousand are open.

(Eng.) Where there's a will, there's a way.

ایک دم ہزار امید

187. One breath, a thousand hopes.

ایک تندرستی ہزار نعمت

188. One good health is equal to a thousand blessings.

(Eng.) Health is better than wealth.

ایک ایک مشکل کے ہزار ہزار آسان رکھے ہیں

189. For one thing arduous there are thousands easy.

ایک نور آدمی ہزار نور کپڑا ..

190. One beauty is the man's, there are a thousand in his clothes.

(Eng.) Fair feathers make fair fowls, or God makes and apparel shapes.

ایک جو رو سارے کنبے کو بس ہی

191. One wife is enough for a whole family.

ایک بخیاموڑے پلے کون پنوتے ہو کے چلے

192. I have a quilt upon me, what matters it where I go.

ایک گھری کی بھیمیا ئی سارے دن کا ادھار

193. By one hour's lack of shamefacedness, a whole days nourishment may be obtained.

(Eng.) Bashfulness is an enemy to poverty.

ایک ہاتھ تالی نہیں با جتی

194. One hand cannot produce a sound.

Friendship or enmity must be mutual. See Part I. Sect. II. No. 150.

ایک سوڑما چنا بہار نہیں پھوڑتا

195. One hard vetch does not burst the kiln.

Bhar is a small kiln for parching grain.

ایک ہاتھ لینا ایک ہاتھ دینا

196. You must take with one hand and give with the other. See Sect. I. No. 170.

ایک ہاتھ نہ کر پر ایک ہاتھ نہ کر رہا

197. One hand is occupied publicly (in counting his rosary), the other is deliberating, how to filch any thing.

(Eng.) The friar preached against stealing when he had a pudding in his sleeve.

ایک کچھ پیچا رہا ہے جو ہر اُنے بلیج میں پرے

198. He gets into trouble who interferes with others.

(Eng.) Of little meddling comes great ease.

اینت کے لینے اور پتھر کے دینے

199. To take bricks and to give stones.

اینت کے پانت دم مدار

200. A row of bricks, the power of MUDAR.

A stone is said to be suspended by some unknown means over the tomb of *Sheikh BUDUR-OD-DEEN* named *MUDAR*, at *Muckunpoor*. The phrase is applied to one who undertakes any thing extraordinary without recollecting his own inadequacy.

اینت کا گھر ماتی کا در

201. A brick house, with a door of earth.

اینتے کی جو نڈی کرنا

202. He can break down a brick to powder, (or particles not larger than ants).

To express great strength.

اینٹ سے اینٹ بچ گیا

203. The one brick stuck to the other.

(Eng.) They stick together like bricks, or like pebbles in a haker.

باپ کرے باپ کے آگے آنے بیٹا کرے بیٹے کے آگے آنے

204. If the father does the business he shall get the reward, and if the son does it he shall get it.

i. e. Whoever performs any action he alone shall receive the reward or punishment of it.

باپ مرے پر بیل بٹیں گے

205. Upon the death of his father the oxen will be distributed.

Addressed to one who makes a distant promise, like "Waiting for an old man's shoes."

بات کی بات خرافات کی خرافات

بکری کے سینگھوں کو چیر گئے پیر بکی بامعہ

206. A word for a word and a joke for a joke, the horn of the goat has been split by the leaf of the jujube.

بات رہ جاتی ہی وقت نہیں رہتا

207. A speech remains but time does not.

This is said by a man who is disappointed in not meeting with that assistance from another which he had reason to expect.



بات کہی اور برائی ہوئی

208. No sooner have you spoken than what you have said, becomes the property of another.

Said, in recommending one not to tell their secrets to another person.

بات پوچھے بات کا بچن پوچھے

209. He asks a sentence and he asks the authority for it. i. e. He is great critic.

بات جو چاہے آبدی تو پانی مانگ نہ ہی

210. If you wish to retain your own honor, do not ask any one even for a draught of water.

(Fng.) Scald not your lips in another man's pottage.

باتیں اکیلی کرتیں ہیں خوار

211. The recollection of former prosperity makes one uneasy.

باتیں ہانہی پاے اور باتیں ہاتھی پاے

212. By words you may get an elephant, and by words you may be trodden under its feet.

باتے کھاتے کنیا مرے ناتھ کہے مری باجہا پرے

213. If a bitch die on the road or by the river side, the *Jogee* says my words have taken effect.

Applied to one who ascribes the accidental misfortunes of another, to the interposition of providence in his favor. **ناتھ** Literally means a lord, master. but, in the above saying, it signifies a *Jogee*, a religious mendicant, as *Gorukh-nath*, *Meen-nath*, &c.

بارہ برس بیچھے گھر ریکے بھی دن بہرتے ہیں

214. After twelve years, even a dunghill begins to prosper.

بارہ برس سٹی گا شی مر نیکو مکھ کی ماتی

215. He lived in *Bunares* for twelve years, but it was his lot to die in *Mugudh*.

Among the *Hindoos*, it is esteemed, good to die within the limits of *Bunares*, as in that case, they conceive they obtain release from future birth; whereas if they die in *Mugudh* (i. e. in the province of *Bihar*), they transmigrate into asses.

بارہ برس دلی میں رہے محصول نہیں

دیا کیا کرتے تھے بہار جہر نکلتے تھے

216. He lived twelve years at *Dillee*, and paid no taxes; what did he do? why he attended the kilns: i. e. he did not better this situation in life.

بارہ ہی جب کھیٹ کو کھاے تو رکھوالی کون کرے

217. When the watchman pillages the field who shall protect it.

(Eng.) Setting the wolf to watch the fold.

بازار کی مٹھائی جس نے پائی تس نے کھا لی

218. Those that buy sweetmeats in the market must eat what they get.

باسی بچے نہ کٹا کھائے

219. The dog will eat stale leavings.

باہی پھولوں باس نہیں پردہ یسی با لم تیری آس نہیں

220. There is no fragrance in a withered flower,  
there is no hope of aid from a friend in a foreign  
land.

باقی کا مارا گاؤں اور آگ کا مارا چولہا

221. The village is destroyed by the balance of  
rent, and the chimney by the fire.

باگ بکری کو ایک جگہ پانی بلایا

222. The tiger and goat are watered at one spot.

Said of a good government.

بال جنہاں بے تو بال نہیں تو مویہوں کو تال

223. Hair is a trouble; if you can keep it in order,  
do so; if not, throw away even your whiskers.

براہمن سے دان مانگتے ہیں

224. They ask the *Brahman* for a gift: i. e. they  
make an improper request.

As it is a duty to make gifts to *Brahmans*.

باندھ کھوسہ لے حصہ

225. Tie on your pouch and take your portion.

بانج بیانی سوئٹھہ اورانی

226. To expend dry ginger for the delivery of a  
barren woman.

(Eng.). Great cry and little wool.

بادنہ وین ہو زین نہ اندامانگیر

227. The bamboo is submerged and the rice bag seeks to wade through.

باوندہ بقاس تیرا انجل کیو نکرہ ولا

پوت نہ بہتار تیرا ہیند اکیونکر پیرلا

228. There is no wind, why does your garment flutter : your have neither child nor husband, why does your person swell.

باہر کے کھائیں گھر کے گیس گائیں

229. To eat abroad and sing at home.

با ی بچہ گئی

230. The wind has come to a head.

Said of any one who is under the influence of violent passion.

بنیس دانت کے بھاکا خالی نہیں جاتی

231. The language of thirty-two teeth is never uttered in vain.

بجادی خنیاد ہر لکی میاں خیر ہے آئے

232. The girl beats the drum, for the master's safe return.

بچے جمہ اند ہی آئی

233. Out of the way Jooma, a blind man is coming.

بچھرا کھونٹی کے پھل ناچتا ہی

234. The calf dances round the stick it is fastened to.

Said of a man who lives upon his friends.

بخشت دین یاری تو کر کہو دے اسواری

بخشت ندین یاری تو کر کھا جو دے داری

235. If fortune favours then look out for a horse ; if she is adverse, then be content to become a groom.

بختاور کا آقا گیلہ کم بخشت کی دال گیلی

بخشوں کے بلدا پکا نی کہہ رہو گئی دلیا

بخشوی می بلا نی جو والند اھو جنے گا

236. The flour of the fortunate is moistened whilst the pulse of the unlucky is still soaking ; such is the power of my fate, that I cook rice milk and obtain split pease.

( Eng. ) He that is born under a three halfpenny planet shall never be worth twopence.

بدلی میں دسرنہ سے بھر مر بدبھی پیسے

237. The day is not evident for the clouds ; yet the silly woman sits at the hand mill.

برا بیٹا کھوتا بیٹا کام ہی آرہتا ہی

238. A bad son and a bad halfpenny may become of use.

برائی کنارے ہو جائیں گے کام دولہہ دلہن ہی سے آپرے گا

239. Let all the attendants on the marriage return home ; the business will be completed by the married couple.

بریلی روپاریلی

240. It runs silver at *Bareilly* : i. e. the land is so rich and productive.

بر تله کا ہوت

241. A demon residing under a Bur tree, (*Ficus Indica*) : demons or goblins are said to be attached to particular places, as to *Musans*, or places where the dead are burned, to various trees and shrubs, &c. that attached to Bur trees, is said to be exceedingly obstinate.

Hence applied to a very importunate person, who cannot be got rid of.

برابول قاضی کا بیاد

242. He talks big and the *Qazi's* footman comes : i. e. he boasts of authority he does not possess and is exposed by being carried before the judge.

بر ہیا دیوانی ہوئی ہر اے پر تھانے لگی

243. The old woman having grown foolish takes up another dish.

برے ہنس لگا ہی

244. He gives himself the airs of a youth.

بروں کی بات بری

245. Great men, big words.

برے میاں تو برے میاں چھوٹے میاں سبحان اللہ

246. The elder is the elder, but for the younger,  
God help us.

That is, we know the one to be bad enough, but the other is much worse.

برے بول کا سر نیچا

247. Big words and the head is hung down. See  
No. 242.

برے گھر پر ہے پتھر دھو دھو مرے

248. The large house is in ruins, and I am dying  
of the search (for its owner).

بری بہو کو بلا و کھر میں نون دالے

249. Call the elder son's wife; let her put salt into  
the rice milk.

بس کر میاں بس کر میں دیکھا تیرا لشکر

250. Enough Sir, enough, I already see your army.

Said in derision of a boaster.

بسم اللہ کے گنبد میں بیٹھے ہیں

251. He resides under the cupola of *Bismillah*;

i. e. he leads a resigned and retired life.

بھتی بیخبرچ کاند واور کمبخت

252. There is no expenditure in the village, and the man who fries the grain is a rogue.

بغل میں منہ دالو

253. Put your head under your arm.

بغل میں تر کا شہرہ میں قہ مند ورا

254. The child is in her arms, and she has sent the crier through the city to find it.

(Eng.) The butcher looked for his knife, when he had it in his mouth.

بکری کی ماں کب تک خیر منائے گی

255. How long will the mother goat wish for her absent young.

That is some day or other she will wish for him in vain, as he will be devoured by wild beasts. The proverb is especially current amongst soldiers and corresponds in object to, the pitcher that goes often to the well will be broken at last.

بکری کے نصیبوں جہری ہی

256. A stick is the goat's fortune.

بکری کا سا منہ چلتا ہی

257. His mouth keeps moving like a goat's.

Applied to a *Gourmand* who is always eating. See Part I. Sect. II.  
No. 165. آسایش

بکائیے کا رن لوتی مورنا

258. To make confectionary for another's use.

(Lat.) *Alū sementem faciunt alū metentem.*



بگنے مال پر چھنیکر بزار ہو بیٹھا

259. He gets hold of another man's property and then sits down out of temper.

بگنی آس سے او پاس

260. Dependence on another is perpetual disappointment.

So SPENSER, with an immaterial alteration,

Unhappy wight born to disastrous end,  
That doth his life in long dependence spend.

بگڑی لڑائی بگڑیوشوں کے سر

261. The battle is in disorder; the man in armour suffers.

بل تو ایسا ہی بل نہیں تو جا لے جل

262. If you are able yourself, it is well, if you have not the power, go burn.

بل جا لے راج کو موتی لگے بیاز کو

263. When force gains a kingdom, it is fastening pearls to onions.

بلی بھی لڑتی ہی تو مہ پر پنچہ ہر لہتی ہی

264. When a cat fights she covers her face with her paw.

بلی لانکھ کرانی نہیں

265. Has the cat leaped over it that it is not here?

Any thing in a dish that a cat jumps over is considered unfit to eat. The phrase is uttered when a servant has not brought what he should have brought.

بغا منہج دوبری

266. A tether without a pin.

A person or thing without an owner.

بغا تہگائے کام نہیں لکھتا ہی

267. Without cheating, the business can never be accomplished.

بِن بلائے دَومنی لڑکے بالے ساتھ آئے

268. The musician not only came uncalled, but brought her children with her.

بِن بہریت نہیں

269. There is no love without a bride.

بِن پکھاج بِن تال نا جے ہی

270. He dances without a drum or a tune: (without music or singing).

(Eng.) To dance without a pipe.

بِن بچوچی لڑکی گورکھنے ہیں

271. She nurses the child without a nipple.

Said of one who makes promises and does not perform them.)

بندر کی آشنائی کیا

272. What is a monkey's affection.

Said of any feeble or treacherous acquaintance.

بندر کیا جانے آہیکا مراد

273. What does a monkey know of the flavour of ginger.

بندہ عاجز ہی

274. A slave is impotent : expressing resignation.

بندے جب شادی کرتی ہی تب ایسی ہی کرتی ہی

275. When your slave celebrates a wedding she does it just as well.

Said in contempt of an entertainment.

بن جلاہ نماز نہیں بن دھولک تعزیر نہیں

276. There can be no prayer without a weaver, nor public punishment without a drum.

It is confined to the prayers of the *Bed*, when the weavers particularly collect. A small drum is the substitute in *Hindoostan* for a public crier.

بن روئے لڑکا بھی دودھ نہ پھین پاتا

277. The child does not get its milk unless it cry for it.

(*Eng.*) Spare to speak spare to speak.

بن کانتر کا بدھنا

278. A water pot without a bottom.

Said of an unsteady feeble character.

(*Fren.*) Un sac percé ne peut tenir le grain.

بن لاگ کھیلے جو جو آج نہ موا کل موا

279. He that plays at dice and does not cheat, if he does not lose to day, will lose to-morrow.

(*Fren.*) Personne ne gagne à rouge et noir.

بن ماریکی توبہ or بن مارے توبہ توبہ بکارا

280. To cry pecavi before one is hurt. See Part I.

II. No. 27.

بن مانگے دودھ برابر مانگے ملے سو پانی

281. It is milk if obtained without asking, but if by begging, water.

بن ہونے کو نہیں اور ہونے دوں ہار

282. If it is not to be, it will not be; if it is to be, it will be.

بن مانگے موتی ملے مانگے پیکھ نہ پائے

283. One person gets pearls without asking, and another cannot even obtain alms by begging.

ہئے تو ہئے نہیں تو دودھ خاں ہئے

284. If it is done; well! if not; there is *Daoud Khan Punne (Pathan)*: i. e. if I cannot get employment in one place, I may in another.

ہئے تو ہوتا ہی نہیں تو دشمن ہوتا

285. If you will do it you are my brother; if not, my enemy.

ہیٹا ہی کی بات ہی اودھو

286. He has the credit of doing it *Oodhoo*.

(Fren.) Qui a bruit de se lever matin peut dormir jusques a diner.

ہیٹا ہی کی فقیری بھی بھلی

287. In practice the profession of a pauper (*Fuqeer*) is profitable.

بنیا کو ر جہا ہی کی کہتا ہی

288. The grocer eats the sugar in secret. See Part II. Sect. 1. 239.

بنیا مارے جان تھگ مارے انجان کو

289. The chandler cheats his friend, the swindler cheats strangers.

بنیا میٹ نہ بیہوا صتی

290. A banker is no man's friend, nor is a courtesan chaste.

بنے کا بیٹا کچھ نہ یکہ ہی کے کرتا ہی

291. The chandler's son does not fall down for nothing.

The phrase alludes to a story of a trader's son, who observed a passenger drop some silver, and in order to appropriate it, tumbled down with a vessel of oil he was carrying, that in the confusion he might pick up the other's money.

بنے سے صیا ناسوہ یوانا

292. If he is more knowing than a chandler he will go mad.

بو جاسب سے اونچا

293. A man without ears is above all: i. e. conspicuous.

بور ہا جائے کیا بالا جائے ہیا

294. What should an old man know—what does a child know—of inmodesty.

ہو رہا بالابراہر ہوتا ہی

295. An old person and a child are both alike.

(Eng.) Old men are twice children.

ہو رہا بینا اور یرجنے جاے

296. The shopkeeper is old yet goes to gather jujubes: i. e. undertakes more than he can perform.

ہو رہے کلاؤنٹ کی کون منے

297. Who will listen to an old singer.

ہو رہے باری خلق ندرے

298. An old woman is often a laughing stock to the people: i. e. she assumes the airs of youth.

ہو رہی جروانام ختیجہ

299. An old woman and she is named *Khuteeju*:

i. e. young and handsome.

بوکٹی بودار کی رہی کمال کی کمال

300. The fragrance of the perfume is gone, and nothing remains of the skin but the skin.

بول تو بی بی میری نہیں تو صرکار بھی نہیں تیری

301. Speak my lady speak, if not you are good for nothing.

بولو تو بولو نہیں پنجرہ خالی کرو

302. Either speak or leave the cage, (said to a parrot). See Part I. Sect. II. No. 217.

بوند کا گھروں دھل کا یا

303. The house may be filled by the falling of drops.

(Eng.) Continual dripping wears away stones.

بویا نہ جو تا وقت بوٹا

304. He neither sows nor ploughs, but gets the rent gratis.

بیوئے بیر ببول کے آم ٹہاں سے کھاے

305. How shall he eat mangoes who sows *Bubool*.

بہت اتیٹ متی خرابا

306. Where there are many *Ateets* the convent is ruined.

بہت گئی تھوری رہی

307. Much went and little remained.

بہتے دریا میں ہاتھ دھولو

308. Wash your hands in the running stream:

i. e. do what you have to do whilst time serves.

بہرے آگے گاونا اور گنگے آگے کل

اندھے آگے ناچنا تیفوں آل بٹا

309. To sing to the deaf, to talk with the dumb, and dance for the blind, are three foolish things.

بہرہ والی دھن گھر کھائی

310. A flaunting bride is the ruin of the family.

(Eng.) A nice wife and a back door, do often make a rich man poor.

بی بی خیلا دو جتے ایک میلا

311. Mrs. KHELA, and two *Jutees* make a fair.

(Ita.) Tre donne ed una occa fan un mercato. (Eng.) Three women and a goose make a market.

بی بی نیک بخت د مری گی دال تین وٹ

312. A careful wife makes a pice of pease serve thrice.

بیٹا مریو پر نسر نہ پر یو

313. May my son die, but let us not part.

بیٹا چمار کا اور نام رکھا جگ جتن

314. He is the son of a *Chumar* and is called *Jug-jutun*.

بیٹا بنیا گیا کرے اس کو تھی کے ہاں اس کو تھی میں کرے

315. The chandler has nothing to do, so he carries the grain from one store to another. See Part I. Sect. I. No. 71.

بیٹے سے بیگار بھلی

316. To work without pay is better than sitting idle.

بیسیائی کا برقع مہ پر لے لیا ہی

317. The veil of shamelessness is put over his face.

Said of a person who is repeatedly punished.

بیدرہ قصابی کیا جانے پیر پرانی

318. The merciless butcher knows not the pain of another.



بیدل نوکر دشمن برادر

319. A heartless servant is an enemy.

بید کرے بیدائی اور جنگا کرے خدائی

320. The physician administers the medicines, but  
God effects the cure.

(Eng.) God beaeth and the Physician bath the thanks.

بیدھی کے چاولوں بخت

321. The physician's rice is the proper kind.

The Asiatics attach great importance to regimen combined with medicine.

بیدھی کھیلنی

322. Shrivelled at twenty. A woman in India.

بیل کے چارے بھول تلے بیول کے چارے بیل تلے

323. He who was hurt by the *Bel*, (its large fruit  
falling on his head) went for refuge under the  
*Bubool*, (the prickles of which wounded his feet)  
and he that was hurt by the *Bubool*, fled to the  
*Bel*.

Applied to an unfortunate person, whom bad luck pursues wherever  
he goes. See Part II. Sect. I. No. 288.

(Eng.) Out of the frying pan into the fire.

بھاپ ہوگا تو کڑے پھپھ آ رہی ہے

324. Whilst there is boiled rice, there will be dogs  
in plenty.

بھات چھوڑا جاتا ہی ساتھ نہیں چھوڑا جاتا

325. Though the dinner fail, a true friend will not depart.

The reverse of the *English*, when good cheer is lacking our friends will be packing.

بھارت ڈال صب بھارت میں صمن اترے بار

326. Summun has thrown all his burthens into the fire, and has crossed over in safety.

To express that one has got rid of some difficulty in which he was involved.

بھارتی پتھر دیکھا جوم کر چھوڑ دیا

327. He saw a large stone, kissed it and left it.

i. e. He found the task beyond his strength and therefore prudently desisted.

بھاکل پور کے بھگلیے اور کھل گاؤں کے تھک پتھے کے والے  
تینوں نام زد

328. The hypocrites of Bhagulpoor, the foot-pads of Kuhlgaon, and the bankrupts of Putna, are all famous.

بھائی ایسا دوست نہیں اور بھائی ایسا دشمن نہیں

329. If my brother is not very much my friend he is not my enemy.

بھائی بھائی کرنے کل مارتے اوپر بھائی

330. My brother's disposition was such, as to hate secretly and outwardly to caress.

بھائی بس کھائی پھنسیے بس دے مجھے

331. My brother swallowed poison, give me some too nephew.

i. e. You have behaved ill to my friend or associate and must therefore treat me in the same manner.

بہت پرے زمانہ تنفی کو گھورے نانا

332. Plague on the times! a man ogles his granddaughter.

An exclamation on observing any thing very absurd; particularly an old man paying amorous addresses to a young girl.

پھنسیے نہ تھی آپ کے کہنے دے پٹے ہیں

333. Nephew! your arms speak for you, i. e. they are weak.

Said in derision of an impotent menace.

پورا سر دھرا

334. It was full, so it was set down.

دھلا کر بھلا دھوئے سرورہا کر نفع ہوئے

335. Do good and good will come of it, put out to interest and take the profit.

An exclamation used by mendicants.

بھلے کا بھلا

336. Good for good.

بھلے گھوڑے کو ایک خجائبک بھلے آدمی کو ایک بات

337. One whip for a good horse and one word for a good man. It is sufficient.

(Lat.) Verbum sat.

بہلے کا زمانا نہیں

338. It is not a time to do good.

بہلے کے بھائی اور برے کی جنوائی

339. The brother of a good man and the son-in-law of a bad one.

بہلے سنگت بنتھئے کھائے ناکریاں برے سنگت بیٹھے کھائے نک اور کان

340. Associate with the good and eat *Pán*, associate with the bad and lose your nose and ears.

بھنگیان در باغ رفتند بیرنگیلی سب ہوا

341. When the drunken man goes into the orchard, the jujube and the kernel are both the same.

بھوئے نیول بکری سب ہوا

342. Your bride has got hold of a ferret, take care.  
i. e. She has formed an improper intimacy.

بھوکھا بنگالی بھات بھات بکاڑے

343. A hungry Bengalee calls out *Bhat Bhat*, (boiled rice).

The word *Bhat* though *Hindee*, is more especially used in the sense of food by the natives of *Bengal*.

بھوکھ کئے بھوجن ملے جا رہا کئے قباے

جو بن کئے تو یا ملے تینوں دیو بھائے

344. A dinner when not hungry, a warm dress when it is not cold, and a wife when a man is old, are three things to be let alone.

بہول کئے دن دھارا اچند و نی باندھا سہرا

345. Former days are forgotten; the bald head has put on the marriage chaplet.

بہول گئی نارہینگ دال دے بہات میں

346. The girl forgot and put assafoetida into the boiled rice.

بہول گئی راگ رنگ بہول گئی ذکر یاں

تین باتیں یاد رہیں نون تیل لکریاں

347. The song and dance are forgotten and forgotten are the story tellers, three things alone remain in my recollection salt, oil and wood.

Said by a man in reduced circumstances.

بہون کا گلہ آنکھ کے سامنے

348. The cluster of the eyebrows is over the eyes.

Said when a man takes his family with him to any place; implying they must go necessarily together.

بھیا جی بہذیر اند ملاو ایں بندے بہلوان نہیں بنے گی

349. My brother will cause your arms to be well rubbed; your slave is no athletic, and will never become one. See Part II. Sect. I. No. 250.

The phrase here implies, inferiority in any way to some of the speaker's connexions.

بہک اور پھور

350. Alms and sift it; i. e. beggars must not be chusers.

بہیکے مرغی

351. A sprinkled fowl: i. e. a lazy fellow.

بہینس کے آگے بین بجاتی بہینس جگالی کرے

352. He played upon the *Been* before the buffalo, but the buffalo kept chewing the cud. See Part

I. Sect. II. No. 349.

(Lat.) *Asino fabulam narrat.*

باپی کا مال برا چمکا جائے تو نہ بھرے یا چور لیتا ہے

353. The wealth of the wicked is expended in expiation, it is paid in fines or taken away by a thief.

پاہن کی ٹاوٹو تو بے بر تو ہے

354. The sinners' boat must necessarily sink.

پادشاہوں کا اور دریاؤ کا کسی نے پھر پایا ہی

355. Who knows the course of the ocean or the king.

باراتروں تو بکراہوں

356. If I get to the other side, I will offer a goat.

A vow in time of danger, which is forgotten when that is over.

پاسا پرے الاری جیتے

357. As the dice falls the blockhead wins.

(Eng.) The cards will beat their makers.

پاک رہے باک رہے

358. Be virtuous and never mind the rest.

یاں بال تیرے جی کا ہوگا کال

359. The fosterling will be your ruin.

(Eng.) To nourish a serpent in your bosom.

پانچوں انگلیاں برابر نہیں

360. The five fingers are not of the same length.

(Lat.) Non omnes possumus esse Scipiones.

پانچ تین تر تیرہ بدلا دئے

361. He tells us five times three are thirteen.

پانچی سے نکلتے پرتے ہیں

362. He set himself a part from the arbitrators,  
or *Punchait*.

پاندے جدویں سے بتدیا ہیں گے

363. When the *Pundit* revives they will know,  
(that he is recovered).

پاندے دو دین سے گئے

364. The *Pundit* deviates from both faiths.

پانی پیکر ذات پوچھتے ہیں

365. They drink the water, and then enquire the  
cast, (of him who gave it).

پانی پیچھے جہان کے اور پیہر کیجئے جان کے

366. Drink water after straining, and adopt a teacher when you know him.

پانی سے بتلا کر دلا

367. He has diluted it with water.

پانی کا سا بلبل

368. A bubble of water.

Unsteady in disposition.

پانوگور میں لٹکانا

369. To hang the feet over the grave; i. e. To be about to give up the ghost.

(Eng.) To have one foot in the grave.

پاؤں تلے کی زمین سرکی جاتی ہی

370. The very ground trembles under my foot.

Said to express disgust or horror, at hearing any thing very false or wicked.

پتا کھڑکا اور بندہ سرکا

371. The leaf crackled and your slave fled.

(Eng.) The thief doth fear each bush an officer.

بنور تاکو گزری نہیں بیسا اور ہے خاصہ

372. A virtuous woman cannot get sackcloth, and prostitutes are clothed in fine linen.



بتاری میں بند کر رکھنے کے لائق ہیں

373. It is proper to be shut up in a basket and put by.

It is either very precious or it is of no use.

بتہان آپہن ماریں بہنی دآرہی بہتکاریں

374. The *Put'hans* fight and their sisters abuse them: literally curse their beards.

بتہان کا بوت گاہے اولیا گاہے بہوت

375. The son of a *Put'han* is sometimes a saint, and sometimes a devil.

بچھلی تکبہ کھائی بچھلی عقل آئی

376. He eats the last crumbs and afterwards gets wisdom.

(Eng.) To be a day after the fair.

پدا پائی بندنی رکھ دیا د سیرا

377. The shopkeeper was of an easy temper, so he put in ten *Sers*, (instead of one).

پراے برہے آزاد گرتا ہی

378. He emancipates another's slave.

(Eng.) To cut thongs from another man's leather.

پڑھے فارسی بھیجے تیل بہہ دیکھو قدرت کا کھیل

379. He reads *Persian* and sells oil: see the sport of Fate.

پروہے کی بی بی اور جٹائی کا لہنگا

380. She is a lady of respectability, (literally of the curtain or veil) yet wears a petticoat of matting.

پروہے جگوں مور کچھ

381. A chatterer is the greatest fool in the world.

پر کی کھیتی پر کی کائیں وہ باہی جو بروہے جاہیں

382. The field is another's and so are the cattle, he is a vile wretch who goes to hinder them, (from grazing).

(Eng.) Meddle with your own matters and never trouble yourself about mine.

پر کھوکواں کھوہئے اور آپ ہی وہ وہاں تو بمرئے

383. He digs a well for another and is drowned in it himself.

پر وہی کے منہ پر سے گا تو ہمارے بھی بہا رہی گی

384. If it rain in my neighbours house, some drops may extend to mine.

It implies that some advantage may be derived from living near a man of property.

پسہا روئے کنے یوت کو چہینا لایہ

385. To the son of a meal grinder parched grain is a profit.

پکا پھوڑا ہو رہا ہے

386. The sore is ready to burst.

Said of a man very much enraged and about to express his anger.

بکے بیر کے تلے کے مرنے والے ہیں

387. They are dying at the foot of the *Ber* tree, though the fruit is ripe.

i. e. A man is too indolent to avail himself of obvious advantages.

پگڑی رکھ کر رکھ چکے

388. Put on your turban, I have done.

Said after giving good but probably useless counsel.

پگڑی بہتر رکھی

389. Put your turban away.

پگڑی اٹکی ہے

390. The turban is caught; by a stick, &c.

i. e. There is some impediment in the way.

پنج مل کر کیجئے کاج ہارے جیتے آئے نہ لاج

391. Consult the assembly (of five), then whether you succeed or fail it is not your fault.

پوتہ مہنگہ بہتار ہو مہنگہ کر یہ کہہ کر کھاؤں

392. My child is very dear, my husband is very dear, which shall I swear by.

پوت نہ بیٹا ر بچہ وہی تائیں تائیں

393. He is neither her son nor husband, yet in his absence she makes great lamentation, (or feigns great concern).

Spoken of a person who affects to sympathise with a sufferer with whom he has no connexion, and about whose fate he is in reality indifferent.

پوچھتے پوچھتے دلی جلی جاتے ہیں

394. You may find your way to *Dilli*, by repeated enquiries.

پوستی کی آنچ اوپر نہیں جانے کی

395. The flame of one who intoxicates himself with poppy infusion, will not mount very high.

پوس کوئی گھوس

396. In *Poos* huddling in a corner. See No. 96.

پون بھائی ہر یا لا بنا

397. The wind blows, he becomes the gallant.

پہلی ہی بسم اللہ غلط

398. Erroneous from the very commencement.

پہلے گھر میں تو پڑیچھ مسجد میں

399. First at home, afterwards at the mosque.

(Eng.) Charity begins at home.

پہلے پیوے جوگی بیچ میں پیوے ہوگی بیچھے پیوے روگی

400. The *Jogee* drinks first; (i. e. before the meal) the sensualist when half done; and the sick man afterwards.

پہلی بوفنی اللہ میاں کی آس

401. May God make my hansel lucky.

پیادے پیادے بوئیش کیا

402. Why am I to get out of the way for a man who is on foot, calls out and take care.

بیت میں پری بوند نام رکھا محمود

403. When the child is begotten, he names it **MUMHODD.**

(Lat.) Ante victoriam canit triumphum.

بیت بھرے رزائے اور بھوکے پہلے آدمی سے درئے

404. Beware of a mean fellow who has filled his belly, and a respectable man who is hungry.

i. e. A low man raised to fortune is likely to be mischievous, or an opulent man reduced to poverty,

بیت بھرے کی کھوٹی جالیں

405. He is not in want but his habits are bad.

بیت میں پر اجارا تو کوہ نے لگا بچارا

406. When he had filled his belly he began to vex the poor.

(Lat.) Asperius nihil est humili cum surgit in altum.

بیت میں پر ہاں روٹیاں تو سبھی گلاں ہوئیاں

407. Now his belly is filled he utters big words.

Said of one who was humble whilst in humble circumstances, but gives himself airs upon acquiring effluence (Lat) Honores mutant mores.

بیت میں جو ہے پر گئی

408. He has got rats in his belly.

(Eng.) He has a wolf in his belly.

بیت سے پاؤں کا رہے ہیں

409. They take out their feet from under their bellies.

Applied to people who assume a seeming humility, but at length throw off the mask, or shew the cloven foot.

بیٹھہ بیچھے بادشاہ کو بھی برا کہتے ہیں

410. They will abuse even the prince behind his back.

بیٹھہ بیچھے دم راجا

411. Behind my back the *Doom* (sweeper) is a king.

پیر چرہ یوں ہی دکھائی دیتا ہے

412. It appears so from my having mounted the tree.

Vide CHAUCER's January and May, the original of which seems to be oriental.

بیس لوں پیتوں

413. When I have done grinding I will thrash you.

پیس موئی بگا موئی آئی بوئی کھا گئی

414. I have worked myself to death grinding and cooking, and the bride has come and eaten it all.

Said by the least favoured of two wives.

یہی پردھر کے بوٹیاں آراؤں تو یہی نہ درد آوے

415. I could without remorse put you on the grind stone and tear your flesh piece meal.

پیو مورے آندھے کس پر کروں سگار

416. My husband is blind, for whom should I dress.

یہا تک تو تکرہ لوٹا

417. The gate is broken and the fort is plundered.

یہا ورنہ کدرا برا کہیست ہمارا

418. I must have extensive grounds in cultivation, when I have neither hoe nor spade. See No. 421.

یہت واکاجنبا جو نکي پرانی آس

419. Alas for his life who is ever dependant on another.

بہر لے گھوڑے یہیں سے

420. Holla you, turn your horse hence.

بہر باندہ ساری بری صوبہا ہاری

421. Great smartness mine indeed, when I have neither gown nor petticoat. See No. 418.

بہول جہرے تو بہول لگے۔

422. When the flower falls the fruit comes.

بہولے بدن میں نہیں سماے

423. He has grown so large as not be contained  
in his own body.

بھونک بھونک کے قدم رکھتے ہیں

424. I tread along with the greatest caution. i. e.

I do my best to avoid difficulties or disputes.

(Eng.) To look before you leap, or take heed is a good read.

تاروں بھری رات

425. The stars shine at night.

تازی مار بھائی ترکی اش بانی

426. The *Tazee* (the Arab horse) gets whipped  
and the *Toorkee* (*Tartar* horse) well fed.

i. e. The good and able are in distress, and those less worthy are in prosperity.

(Eng.) Desert and reward seldom go together.

تاش بزمونج کا بخیہ

427. A quilting of *Moonj* (a grass of which a sort  
of thread is made) upon brocade.

(Eng.) To put the beggar on the gentleman.

تالی دو کو کر با ہے

428. You require two hands to beat time.



تانت با جی اور راگ بوجھا

429. By a touch of the string he recognises the tune.

(Lat.) Verbum sat.

تانی کھات کہ بانی کھات

430. Is the warp or the woof defective.

i. e. What's the matter with any one who is offended or displeased.

تپانچہ مارے منہ لال رکھتے ہیں

431. The slap of the face keeps the cheeks red.

i. e. The parties punished recollect the punishment.

تتری نے دیا حنم حلے نے کھایا نہ جذب جلی نہ سواہ پایا

432. The careless hussy gave it and the helpless fellow ate it, but it had neither pungency nor flavour.

i. e. No good can come of what two unlucky people do for each other.

تنی کھچری گھی نہ پایا ابکا میا لایں ہی گیا

433. The warm *Khich'hree* got no *Ghee*, and so the time has been passed.

i. e. In great poverty.

تجلی کو تکرار نہیں

434. There is no disputing that which is visible,  
(lit. luminous.)

تجھے پر آئی کیا بری تو اپنے نمیر

435. What need of another; put a stop to it yourself.

تختی بر تختی میانجی کی کم بختی

436. Caster on caster and bad luck to the master.

A school boy's phrase.

The word *Tukhtee*, is any board or plank, or it may be here the board on which children learn to write: it is introduced however, merely for the jingle.

ترکش میں دو تیر نہیں شرما شرمی لڑتے ہیں

437. There are not two arrows in the quiver, and they fight merely for shame.

ترکی تمام ہوئی

438. His *Turkish* is expended.

(Eng.) He has got to the length of his tether.

تریا جلتا رہا ہے نہ کوئی خصم مار کے ستی ہوئی

439. No one knows the ways of women. She murders her husband and becomes a *Suttee*.

Alluding to a popular story.

تکلی کا سا بل نکل گیا

440. The twjst is taken out of the spindle,

The crooked morals of any one are reformed.

تل رہے تو تیل نکلے

441. While sesatium remains oil may be extracted.

i. e. Much may be done while the means remain.

تلھی کا پتا کون جھوٹا کون برا

442. Which is the large and which the small leaf of the *Toolsee*.

i. e. Every leaf has equal virtue, and alike confers future felicity. It is said, of individuals of like rank and worth.

تِلَوُوں سے لگی ہی

443. He is fixed to the soles of his feet.

تِلے کے دانٹ تلے اور اوپر کے اوپر رہ گئے

444. The lower teeth remain below and the upper remain above: that is, the jaw is fixed with fear, &c.

تم بھی کہو گی کہ مجھے کوئی جو رو کرے

445. You shall confess, that some one treats me as a wife.

Said by one who is proud of superior acquirements to one of inferior pretensions.

تم رو تھے اور ہم جھوٹے

446. You were angry and so I gave it up.

تم ری بہتا رہا ہمارے جوا سن کر وہ لڑکا ہونے

447. Neither you, nor I have a husband, that we should expect to have children.

تم کا تو ناک اور کانے میں نیچوڑوں اپنی بالی

448. Cut off my nose and ears, I will not leave off my habits.

Said by a woman in reply to her husband's threats.

تم کیوں پھاتے میں پاؤں دیتے ہو

449. Why do you thrust your feet into the torn place.

تم نے ار آئیں ہم نے بھون بھون کھائیں

450. Do you go start the birds, I will grill and eat them.

i. e. Teach your grandmother to suck eggs.

تمہارے منہ میں گھی شکر

451. May your mouth be filled with *Ghee* and sugar. See Part I. Sect. II. No. 1186.

تمہارے طالعوں کی قسم کھائی

452. I swear by your fortune.

تمہارے پیچھوڑے کیا کریا لگائی ہیں

453. What practices are going on behind your back.

تمہاری برابر ہی وہ کرے جوہ وڑ کرھرن کو پکڑے

454. He is your equal who runs and catches a deer. i. e. A dog.

تمہارے منہ میں کی دانٹ ہیں بوجھنا

455. To ask one, how many teeth he has in his head.

A phrase implying great impertinence, or inquisitiveness.

تن تاجا تو قلندر راجا

456. When his belly is full, the *QULUNDUR* is a king.

توبہ کر بندے اس کندے روزگار سے

457. Repent oh slave of this irksome service.

قوتے پالیں جو قوتے اور عشقی پالیں لال

کبوتر پالیں جو قوتے جو نکیں پرا یا مال

458. Blockheads pet parrots, libertines amadavats,  
and thieves cherish pigeons, who spy out other  
peoples property.

تو چاہ میر جانی کو میں چاہوں تیری کھات کے بائے کو

459. If you cherish my dear daughter, I will love  
even your bed's foot.

Said to a bridegroom by the mother-in-law.

تو چھوئے کہ میں مومے

460. Touch me and I die.

تورئی وکد و لعنت بہرہ و

461. *Turaee* (a sort of gourd), or *Kuddoo* (pump-  
kin), a curse upon both.

تور قال کا تو کس بہرے کے منہ لاکا

462. Snap the thread; what blockhead have you  
been talking with.

تو دال دال میں باہ بات

463. If you go on every branch, I will go on every  
leaf.

i. e. Whatever stratagems you practise, I will over-match you.

تو سی کیتی رام جنی تو اسی کریں گے رام جنا

464. As you make *Ramjunees*, I may make *Ramjunas*.

Said by a wife to an unfaithful husband, threatening to retaliate: the *Ramjuna* is the son and *Ramjunees* is the daughter of a prostitute: the phrase is also of general application.

تو کو نہ مو کو لے جو لہے میں جہو کو

465. It is neither for you nor me, take it and put it into the fire.

تو کو نہ نہناؤں تیرا بیٹا اور بلاؤں

466. I will not part with you, but will call for some of your brothers.

Said to a Rupee, &c.

تو میرا لڑکا کھلا میں تیری کھچری بکاؤں

467. Do you feed my child, and I will boil your *Khichree*. See the two next Nos.

تو میرے بالے کو جاھے تو میں تیرے بڑھے کو جاھوں

468. Do you cherish my infant, and I will take care of your old man.

تو مجھ کو تو میں سمجھ کو

469. If thou art mine, I'm thine. i. e. If you will serve me I will serve you.

(Eng.) One good turn deserves another.

توے پر کی ہوئی

470. A drop on a hot plate.

Soon expended or of no avail: the phrase alludes to the practice of testing the heat of an iron plate, on which bread is to be baked, by sprinkling a drop or two of water on it, whilst heating over a fire.

تیرا پینا میں بہروں اور میرا ہرے کھار

471. I draw water for you and the bearers draw mine for me.

تیری آواز مکے مدینے میں

472. May your voice be heard in Mecca and Mudeena.

Addressed to one who brings good tidings.

تیرے کان کے تیرے گساہے کے

473. Your ear is your Gosae's.

تیرنہ کمان میرے چچا خوب لڑے

474. My uncle fought famously, though he had neither bow nor arrows.

تیرنہ کمان میان کا اللہ نگہبان

475. He has neither bow nor arrows, God will protect him.

تیرنہ گئے متدا آئے صدہ

476. He went on a pilgrimage, the bald head is come back a saint.

Shaving is one of the ceremonies at Prayag and other holy places.

تیسرے دن مردہ بھی حلال ہوتا ہے

477. On the third day a dead body is lawful.

i. e. To a man who has fasted three days or is near dying of hunger, any food is allowed by Moohummudan law.

تیل تلوں سے نکلتا ہی

478. Oil proceeds from sesamum.

تیل جلے گہی گہی جلے تیل

479. Oil may be burnt till it is *Ghee*, (as good) and *Ghee* till it is oil, (no better.)

تیل کی جلیبی مراد ور سے نہ کہاے

480. The wretch displays sweetmeats fried in oil, (instead of *Ghee*) at a distance.

Applied to one who promises fair, but does not perform.

تیلی کے بیل کو گھر ہی کوس پچاس

481. The oilman's ox finds fifty *Cos* in the house: he traverses that space walking round with the lever of the oil mill.

تیلی کا کام تندولی کرے چرلے میں آگ اُٹھے

482. If the betel vender does the oilman's work, he will set the chimney on fire.

تیلی کیا جانے مشک کا بہاؤ

تیلی تھل مسوہی کھلے

483. What can the oilman know of the price of musk. See Part. I. Sect. II. No. 92.

تین پیر بگا بن کے میان باغ میں

484. The gentleman is in his garden of three *Bukach* trees.



تین گناہ خدا ہی بخشتا ہی

485. God forgives three offences.

تین میں نہ تیرہ میں نہ سیر بہرستلی میں نہ مٹکا بہر سرسوں میں

486. Neither in three nor thirteen, nor half a *Ser* of rope, nor a jar of mustard seed.

i. e. Good for nothing.

تین دن قبر میں بھی بہاری ہیں

487. Three days in a tomb are a serious matter.

تہا سوچ جو کچھ اول آخروہی پیش آیا

488. First understand the thing properly, then put it in practice.

تہا لی پھوٹے نہ پھوٹے جھنکار تو سنے

489. Whether the pot was cracked or not, I heard it clink.

i. e. Whether a woman's character is really bad or no, she had at least the credit of it.

تہا اونٹ صراہی کو تکتا ہی

490. The camel is weary and the inn in sight.

تہو راکھانا جوانی کی موت

491. Insufficient food is the death of the hale man.

تہو راکھانا اور بفارسن رہنا

492. A little to eat and to live at *Benares*.

The wish of a pious *Hindu*.

تھوک مارا رہی ہمت مہ

493. Spit on his beard and fye on his face.

تھوک کر جائے ہیں

494. They spit and lick it up, (misers.)

تھوکوں سے نہیں صفے

495. The flour of parched grain cannot be moistened by saliva.

i. e. Saliva will not serve to knead the dough.

تالک کے نیچے سے نکال دیا

496. He kicked him off from under the sole of his foot.

تپکے کا در

497. Dread of a drop, (of rain or any slight evil)

تنتی کی اوت شکار کھیلنے ہیں

498. They hunt behind the curtain.

Said especially of a hypocrite with a long beard and rosary.

تتر کھولو نہکھڑو آئے

499. Open the shutter, the idle fellow is here.

تک جیا تو پھر کیا

500. He lives and that is all.

تکرے مانگ کھانا پیچھے گدھے بندھنا

501. Having begged your food cast your wallet behind.

تکے روٹی اب لے کہ تب لے

502. The bread is a *Tukku*, whether you buy it now or then.

تکے کی لونگ بنے نہ کھاے یہہ گھر رہے کہ جاے

503. The *Bunyu's* wife expends a *Tukku* of cloves, will the house stand or not.

تکے کی مرغی چہہ تکے محصول

504. The fowl is one *Tukku*, the duty is six.

تہہ نویسی کیا کرتے ہیں

505. They are engaged in *Tulla nuwcesec*.

i. e. Writing nothing, wasting time.

توئے کمان سے تہہ ربن نوجنے

506. Nine men will be afraid of a broken how.

تیم تمام کی پگڑی باندھی وہ صدقہ جو روکا

نیک پانک کا جوکا دینا گوہر گاہیں گوروکا

507. He wears a very smart turban but even that is his wife's ear-rings. A floor for a pious purpose is kept smart with cow-dung.

تہہ لا بنیا بیابتر تو لے

508. An unemployed trader weighs the heaps of corn.

تہتہیرے تہتہیرے بدلا کیا

509. What advantage can one brazier derive from exchanging pots with another. See Sect. I. No. 381.

جائیدہ راکھے رام تاہے بدہ رہے

510. In the situation where RAM has placed you, remain contented.

جاہ و برحق ہی کرئے والا کافر

511. Magick is truth, but the magician is an infidel.

جا کر پنا جاہیں وہی سہاگن

512. She who is beloved is the wife.

جاگے سوکا جے سووے سووے

513. Wake and be merry, sleep and weep.

That is be vigilant and alert, and misfortunes will be prevented.

جاگئے جوہ

514. Waking is prosperity.

جانا اپنے اختیار آنا برائے بس

515. To go is at one's own option; but to return depends on another.

جانے بچارا قلندر جسکا پھوٹے کچکول

516. The KULUNDUR knows the inconvenience he feels, when his cocoa nut is broken.

(Eng.) No one knows where the shoe pinches but he who wears it.

جاوے لاکھ رہے حاکم

517. Let the money go as long as credit remains.

جب باپ مرینگے تب بیل بٹھینگے

518. When the father dies the cattle will be divided.

(Eng.) To wait for a dead man's shoes.

جب پھینکو تب پانچے تیں

519. When the dice is thrown it is always five or three. Unlucky throws at *Choupur*.

(Eng.) He always throws deuce-ace.

جب تک گنگا جمنا بہے

520. While *Gunga* and *Jumona* flow. i. e. For ever.

جب دیکھو تب حاضر میاں نتھو کا تالا

521. Wherever you look it is Mr. NUT'HOO's stock.

جتنا جھوٹا اتنا کھوٹا

522. As vicious as he is little.

جتنا اوپر اتنا نیچے

523. As much above so much below.

There is much more in a wicked person's thoughts than in his professions.

جتنا سانپ لبنا اتنی گوہ جوڑی

524. The snake is as long (in proportion) as the *Goh* (a kind of lizard) is broad.

جہر رب ادھر سب

525. Where God is, there is every thing.

جد ہر مولادہر دولا

526. Where the *Moolla* is, there is prosperity.

جد ہر جلانہ یکہیں تد ہر تاپیں

527. Where they see the fire burning, they go to warm themselves.

جس تن لاگے وہی جانے

528. He knows the pain whose body feels it.

جسکا چونے کا سوچہوا لنبوگا

529. He whose house leaks will best have it stopped.

جسکا جاوے وہی چور کھاوے

530. He who has lost his property is called the thief.

جسکے دہی نہیں اسکی دہلی ہی دہی

531. He who has no daughter, looks upon his threshold as his child.

جسکے ماں باپ جیتے ہیں اسے حرام زادہ نہیں کہتے

532. He whose father and mother are alive, is not called a bastard.

جسکے گود میں بیٹھے اسکی داڑھی گھسوتے

533. To pull the beard of one who carries you in his arms.

جسکے محل میں میا مانگے بمسامے روپیا

534. In whose house the man that asks for a pice, receives a rupee.

جسکو را کچھ سائیاں مار نہ سکے کوئی

یار نہ بانگاہ کر سکے جو جگت پیری ہوے

535. Who has God for his protection can suffer injury from no one: though all the world be his foes, they cannot twist a hair.

جس گھر بوڑھا نہ برّہ و گھر کم د کا

536. The house that has neither aged nor mature, (persons in it) is on the totter.

جس گھر میں سفیت نہیں تا سون پہلا بد یس

537. It is better to go abroad, than remain at home to be poor.

جس نے بیٹی دی اس نے کیا رکھا

538. He has given his daughter, what would you have more.

جسے دے اے مولا

539. He who gives is the master, (or profanely, God.)

جگر جگر ہی اور دگر دگر ہی

540. Liver is liver and gall is gall, (or more properly gall bladder.)

That which is naturally good, or bad must always be so.

جگمیں دیکھت ہی کونا کو

541. Kindred is only between those who are seen.  
i. e. Who are alive.

جلاہی کا تیر نہو

542. May it not be the weaver's arrow.

Alluding to a story of a weaver, who went to fight and being wounded with an arrow, prayed, that it might not prove that he was hit. The proverb implies a hope, that a misfortune may be prevented before it is too late.

جلمیں بسے کمرونی چند ابسے اکاس

جو جن جا کے من بے سوجن تا کے پاس

543. The Nymphæa dwells in water, and the moon in the sky; (but) he that resides in the heart of another, is always present with him.

This species of Nymphæa expands its flowers at night, and is hence feigned to be in love with the moon.

جلے برائے دھے اور ہنسے بٹاؤ لوگ

544. A man's breast is burnt and the spectators laugh.

جلے گھر کی بلیندی

545. The top ridge of a burnt house.

A man who survives his family.

جماعت سے کرامات

546. In the multitude of counsellors there is safety.

See Prov. XI. 14.



جن بائیں پنہنے نہیں تھیں دیت گجرا ج  
بکہ دیت بکھا ملے صاحب گریب نواج

547. The all bountiful gave a stately elephant to him who was shoeless, and instead of poison he found a bride.

A merchant importuned by a beggar for *Beekh* alms, gave him an order on his correspondent for *Bikk*, poison, in order to get rid of him; the correspondent's daughter however being named *Bikha*, he so read the order, and treating the mendicant with great respect, mounting him on an elephant, &c., made him his son-in-law. The proverb is partly a sarcasm on the writing called merchant's *Nagari*, which is singularly indistinct, and the use of which leads to many ridiculous and perplexing mistakes.

جن جائے انہیں لجا ئے

548. The shame is his who begot them.

جن دے ہوند ہاتن پایا گھری پانی بیتہ  
پائیں کیا جورھی کفارے باوے بیتہ

549. He that searcheth shall find, though he seek in deep water. But what can that poor sinner obtain who sits inactive on the shore.

جنگل میں منگل

550. A festival in a forest. See Sect. I. No. 417.

جدم ند یکما بوریا اور صینے آئی کھات

551. He never saw even a mat and dreams of a bed.

جنہیں جاو کہنیرا نہیں د کہہ بہتیری

552. Those that are loved whilst little, will give pain when big.

جن برہا ہر چرو سو کیسے چربی پیدار

553. How should an animal that has lived on fresh pasture eat straw.

جی نہ بیانی موئی نہ مری نے سنانی

554. There is neither birth nor wedding; plague on the singer why does she tease me.

جوان درادے بھاگنے سے بوڑھا درادے مرنے سے

555. The young man is frightened at flight, the old man at death.

جوانو نکو چلا چلے برہیا کو بیاہ کے پری

556. The young man dies, and the old man thinks of wedding.

جوبات ہی سو خوب ہی کیا بات ایکی

557. What is said is well said: how well you speak!  
Said ironically.

جو بولے سو گہی کو جانے

558. He that speaks shall go for the *Ghee*.

It alludes to a story of four blockheads, who having agreed to provide a meal jointly, quarrelled about who should bring the *Ghee*, and not being able to decide the matter any other way, agreed that he who should first break silence should go. As they sat silent, they were seen by the watch, and giving no account of themselves carried before the Magistrate, who as they still refused to speak, flogged them all, when one crying out with pain, the others exclaimed, you are to go for the *Ghee*.

جو بامہن کی چیب میں سو بامہن کی پوتھی میں

559. What is on a *Brahman's* tongue, is in the *Brahman's* books. (At least he says so.)

جو تِل زیا دہ حد سے برہا سو پِسا ہوا

560. If a freckle goes beyond its bounds, it becomes a copper pice.

I. e. As large and unnatural. See Sect. I. No. 427.

(Lat.) Est modus in rebus. (Eng.) There may be too much of a good thing.

جوں توں دال بٹنی ہی

561. They exchange like pease for pease.

Said of two people quarrelling and fighting in a market place.

جوت جوت مرین بیلاو بدتمے کھائے ترنگ

562. The oxen are almost killed with ploughing; the horse feeds at his case.

جوتکا دیگا اسدیکار کا کھیلا دیگا

563. He who gives the money, his child shall have the sport.

جو تمے ہاتھ سے کٹا بھی نہیں جارتا

564. He does not even beat a dog till he has wiped his hands.

After a meal; lest he should lose any grains of rice, &c. sticking to his fingers that he has fed himself with. It is said of a miser.

جو چرہ موت سے آئے سو بھی گئے

565. He that went up aloft to make water, is dead.

خجود یکے کالا وہی میرے باب کا سالا

566. Whomever he sees of a dark complexion, (he says) this is my uncle.

Applied to one who claims as his own, every thing that has a slight resemblance to his own.

جو صیوا کرے مٹوہ پاوے

567. He that performs service will receive fruit,  
(or a recompense).

جو سووے اسکا پر وایا جو جا کے اسکی پر یا

568. The sleepers is a male calf, the wakers a  
female.

i. e. The man who was awake, took care to secure the most valuable.

جو گپی کسی میس

569. Whose friend is a Jogi?

'That is, always wandering about, he forms no connexions with other people.

جو گرا کھائی کے اندر سو پر ابھر میں

570. He that tumbles into a ditch has wandered  
out of his way.

جو گور کھائے سو گان جھداے

571. He that eats the Goor (treacle) must have his  
ears pierced.

جلائے کے جوتے سپاہی جوئے دھرے دھرے برانے ہوئے

572. A weaver's shoes and a soldier's wife get old  
without being used.

جو مان سے سو اجاھے سوہ این کھلائے

573. She who fondles a child more than a mother,  
is called a she-devil.

جو من میں ہے سو منہ سے رے

574. That which is in the mind comes into the mouth.

People will talk of what runs in their head.

جوں جوں کھلی بھیگی توں توں بہاری ہوئی

575. As a blanket gets soaked it becomes heavy.

جو نہاوے سو بھل پاوے

576. As you bathe you shall reap the fruit.

It alludes to bathing in holy streams.

جہاز کا کوا

577. The crew of a vessel ; (which finding no land returns ever and anon to the masts and yards).

Said of a man whom there is no getting rid of.

جہاں جسکے سینک سمائیں وہاں نکل جانا

578. To go wheresoever one's horns can enter.

i. e. To seize the nearest place of refuge.

جہاں نہ بھیے تو ابراہیم وہاں گاوے ساری رات

579. When there is a marriage, they may sing all night.

جہاں میر تہاں صوای

580. Where there is a seer there is one and a quarter: that is, it makes but little difference.

In for a Penny, in for a Pound.

جہاں نہ جائے سوئی وہاں پے لاکھیرتے ہیں

581. Where a needle can not enter they thrust the share of a plough. See Sect. I. No. 452.

جبکہ جو کوئی اسے جھک جائے رکے آپ سے اسے رک جائے

582. If any one stoop to you, stoop to them, if they stop you, stop them.

جہاں ڈال تہاں بادل

583. Where there's a crowd there's a cloud (of dust).

جہاں جائے یہو کھا تہاں برے سوکھا

584. Where he goes hungry he remains thirsty.

i. e. He is always in some trouble.

چہہ راکھے مگر تاروا کو یا رنہ بانگو جائے

585. A hair of that man's head will never be crooked, whom God protects.

جہویری میں رہے محلوں کا خواب دیکھے

586. He lives in a hut and dreams of palaces.

See Part I. Sect. II. No. 76.

جیسا سوکھیلے یہاگ مواسو لیکھے لاگ

587. If I live I will partake the *Holi*, (spring festivity) if I die the account will be settled.

جب میں نہیں کھیلی کی دلی جھپلا پورے گلی گلی

588. He has not a farthing (literally a piece of *Pan*) in his pocket and the blockhead strays from shop to shop.

جیتے جی سیتا بھری دھڑا دھڑا پیتا

589. SITA returned alive, though heavy blows were dealt.

جیتے جاب جاب موتی داب داب

590. He champed pulse whilst he lived, and has stamped down his money now he is dead.

Said of a miser.

جیتا ما مورتے نرا ما

591. Whilst there is life there is hope.

جیسا بوٹنا ویسا لونٹا

592. As you sow so you shall reap.

جیسا تیرا کھو نگھریا تبسی ہینگ ہماری

593. My assafætida is as good as your empty grain.

*Tit for tat*: two rogues having made an exchange, one gave earth smeared over with assafætida instead of the drug, and the other paid him with pulse, that had been blighted and the pods of which were empty.

جیسا کا چہہ کا جیتے ویسا ناچ نا جیتے

594. Put on breeches according to their make, and dance according to the figure.

i. e. To act according to your means.

جیسا اونٹ لہذا تیساکدھا خواص

595. As long as a camel and a fit companion for a fool.

Tali men are generally considered as simpletons.

جیسی واری ن والی تہا ہر واد سہرا

596. If the *Dewalee* is a bawd, the *Dusahura* is a pimp.

جیسی پھر ہر آپ جہاں تہی لگاوے کل بیوہار

597. Where there is a careless hussy and a harlot, the same practices will be ascribed to all.

جیسی نیت تہی برکت

598. According to the wish will be the blessing.

جیسی تہی تانی بندے تیساکو را بنیا

599. As you have spun the thread I have wove it.

جیسے کو تیساکو

600. He has met with his match.

جیسے حسن تہی حسن

601. Such as *Husun*, such is *Busun*.

جی کہیں لگتا نہیں جب دل کہیں لگ جائے ہی

602. Life is no longer one's own, when the heart is fixed on another.

جیو میرا بھائی گھر گھر بیو جائی

603. Whilst my brother lives there will be no want of sisters-in-law.



جئے نہ مانے پتر اور موتی کرے سرا دھ

604. The son disregards his father whilst alive, and offers the *Sraddhu* when dead.

جہا ر بچہ اے کھلی اور رہے نمانے سو

605. He shakes his wrapper and spreads it out, and so the beggar sleeps.

جو تہا کوئی کھانا ہی تو مہیتے ہی کی لالچ

606. He who eats offal does it for the desire of dainties.

L. e. He submits to an inferior office, in hope of future promotion.

جہو تہہ بولوں تیرے منہ پر

607. I will lie to your face.

جہو تہہ بولنا اور کچھ کھانا برابر ہی

608. To lie and eat ordure are the same.

جہو تہہ مر گئے تمکو تب بھی نہ آئی

609. The liar is dead, and you have not even had a fever.

چار دانو کا گھوڑا چوٹکنا ہی دویا نو نکا آدمی کیا بلا می

610. If a horse with four legs stumbles, what can the man who has two do?

(Lat.) *Viliis nemo sine nascitur.* (Eng) Every bean hath its black.  
See Part I. Sect. II. No. 60.

چار دن کی آدمیاں اور سو نہتہ بسا جن جا رہیاں

611. Only four days have passed and she wants to go buy ginger.

چارہ نئے چمار جوتس

612. Four days ago he was a *Chumar*, and is now an astrologer.

جا کری میں آ کری کیا

613. What has a servant to do with excuses.

جا کر کو عذر نہیں کو کر عذر رہی

614. When a servant has no excuse, the dog serves him for one.

چالیس سیری بات کہتے ہیں

615. He talks words of forty *Sers* (he talks either much or largely).

جام کی دام

616. The price of the skin.

Said of any thing bought cheap.

چاند میں میل نہیں

617. There are no stains in the moon.

بچاند فی مار گدی

618. The moonlight has fallen on him.

Said especially of a horse that is weak in the back.

چاہنے کے نام سے گدھے نے بھی کہیت کہا نا چہرہ دیا تھا

619. From understanding it was wished (that he should remain), the ass left off grazing amongst the grain.

Said in illustration of a person who is full of the spirit of contradiction.

جَرّ یا اوردودہ

620. A bird and milk.

That is the two are in compatible.

چپنی پیربانی میں دُوب مرو

621. Go drown in the water of the lid of the boiler.

جبت منگنی بت بیاہ

622. Quickly betrothed, quickly wed.

جہتی نہ پروانا مارکھائیں ملک بگنا

623. A stranger has seized the country without letter or licence.

چچا ہی بفاکر جہورا

624. I called him uncle and left him.

جَرّھے پر نہ جَرّھا و سر دیکھے نہ پاؤں

625. He did not mount step by step, nor distinguished the head from the feet.

i. e. To do any thing in a confused manner.

جَرّھتے بارگاہ

626. A moving mosque.

Said of any holy personage.

جَرّیا یا بنی جان مے کسی لَرّکا خوش نہ ہوا

627. The bird perished and the boy was still displeased.

Said of one who remains dissatisfied with a service, that has cost the performer great pains.

چرّہ باکرے کھونچا چرّہ اکرے نوچا

628. The hen sparrow collects the stuffing (for the nest) and the cock scratches it to pieces.

Said of a prudent woman, with an extravagant husband.

چکنہ دیکھ پھسل پڑے

629. It looked smooth and so the feet slipped.

چکنے کھرے پر پانی

630. Pouring water upon a greasy jar.

It slips away, like money.

چلتی چور لنگوٹی لایہ

631. A *Lungotee* is a prize to a thief as he passes.

(Eng.) All's fish that comes to net.

چلتی چکی دیکھ کر دیا کبیرارو دہو پاتن کے بیچ آتاب کیا نہ کو

632. KUBEER seeing the hand-mill going round, wept, that nothing was whole which had once come between the mill stones.

چل نہ سکوں میرا کو دن نام

633. I cannot get on, my name is KUODUN.

i. e. A fool.

جماروں کی کوسی تہ ہور نہیں مرتی

634. Cattle do not die of the currier's curse.

چمڑی جاے دمری نہجاے

635. The skin may go but not the pice.

(Eng.) You will get nothing of a miser but his skin.

جذبیلی جاو میں آئی بختیا را ریور یاں بانٹی

636. When the lady is pleased the husband prepares the offerings.

جذبیلی جاو میں آئی لڑکے بالے ساہی لائی

637. When the lady is pleased, she brings the family with her.

چودہ ہویں رات کے چاند کو کہیں لگا

638. An eclipse of the full-moon.

Said when an ugly man embraces a handsome woman.

چونٹی کتیا جلیبیوں کے رکھوال

639. Ants and dogs to guard sweetmeats.

چور چور موصاف نہائی

640. All thieves are cousins.

چور چوری کر گیا موسلوں دھول بجاو

641. The thief has committed the theft and is off, you may give the alarm (or beat the drum) with a pestle, (any noise is of no use).

چور دھورہ نو حاضر ہیں

642. The thief and the cattle are both present.

چور کا شاہد چراغ

643. The lamp shows the thief.

چور کا من بچے میں

644. The thief's mind is intent on the packet.

چور کے گھر مور

645. A peacock in the thief's house.

i. e. A thing that betrays itself.

چور کی داڑھی میں تنکا

646. The straw in the thief's beard: (by which he was detected).

It alludes to a well known story.

چور کو چوری صوحے

647. A thief detects a robbery. See the next.

چور کو چور ہی پہنچانے

648. One thief is acquainted with another. See the last.

(Eng.) Set a thief to catch a thief.

چور کو بکرے گانتہ سے چھنال کو پکرے کھاٹ سے

649. Catch a thief with a purse, and a harlot with a bed.

چور کے بدمعاش میں گائے آبھی آپ بنبائے

650. The cow will speak in the thief's belly.

چور گتھری لے گیا بیگارین کو جھٹتی ہوئی

651. The thief walked off with the bundle, and the labourers have been dismissed without work.

چوہا سجای چھنی اور ذات جتاوے اپنی

652. The rat rattles the coverlid and makes his nature known.

جوہے کا بچہ بل ہی کھود یگا

653. The mouse's young set to work, to make holes.

جوہے نے ہلدی کی گرہ پائی ہنسا ری ہو بیٹھا

654. The rat finds a lump of turmeric and sets up  
for a druggist.

چر یا کو شاہیں سے کو تہہ

655. There is enmity between the sparrow and the  
falcon? See Part I. Sect. II. No. 1.

چینے کے بفس میں سپوت بہنے مارا

656. Parched maize is the excellent offspring of  
millet.

An expression used, but rather contemptuously, when the child of  
worthless parents turns out good for something.

چیونڈیوں کو موت ہی کا ر بلا بس ہی

657. Even to an ant, death is sufficient suffering.

چیونڈیوں کے گھر نہ ماتم

658. There is perpetual mourning in an ant's nest.

چیونڈی کا بل نہیں ملتا کہاں چھپوں

659. I have not the strength of an ant, if found  
where shall I hide.

چیونڈی کی جوموت آنی ہی تویر نکلتے ہی

660. When the ants are about to die they get wings.

جہا تہی ہر مونگ ڈالتے ہیں

661. They grind *Moong* upon my bosom.

جہا جون پانی پر تاہی

662. It winnows water.

i. e. The rain is as thick as the chaff from the basket, used in winnowing corn.

جہا جا با جاکس بہہ تینوں بنگالی دیس

663. Winnowing baskets, musical instruments, and long hair are three things to be found in *Bengal*.

چہر پر پیوس نہیں رہا

664. There is not an old straw in the thatch.

چہبی رستم

665. He is a Roostum incog.

چہتی کا دودھ یاد آوے

666. The milk of the sixth day is still sensible.

i. e. The maternal affection is still as strong as ever.

چہہوتدر چہورنا

667. To let go a musk-rat.

i. e. To say something that shall make two persons hostile to each other.

چہری بھلی نہ کٹاری

668. The knife is no better than the dagger.

چہری آلمے دم لو

669. Take breath under the knife: i. e. bear up to the last.



چہرہ اور مولا

670. He died as soon as he touched him.

چہرہ کا منہ پر انیوالا

671. A little mouth and a large morsel. See the next.

چہرہ کا منہ پر بات

672. A little mouth and big words.

Said to any low person who presumes to use language incompatible with his situation.

چہرہ کا گھر پر اسمدھیانہ

673. A small house and large connexions.

*Samdhiana* is every thing belonging to a father-in-law.

چہرہ روی بی بلائی جو ہالند اہی ہو جے کا

674. Let the rat go lady, he will live though he have lost his tail.

چہرہ رے کانو سے نا تاکیا

675. What relationship is there to the village that is left.

چہرہ رے کانو کا نا نو کیا

676. Why talk of a village which one has abandoned.

چہہ چاول اور نو بکھال بانی

677. Six grains of rice and nine skins of water.

چہیلے جا رہنگھارے بانی

678. To skin four, and dress five for sauce.

جھینکتے ہی ناک کٹی

679. The nose was cut off for sneezing.

جھینکتے کہئے جھینکتے نہا ئے جھینکتے پر گھر نہ جائے

680. After sneezing you may eat or bathe, but not go into any one's house.

Because it is considered an omen of ill luck.

حائم کی گورپرلات ماری

681 He spurns the grave of HATIM.

L. e. He is still more liberal.

حاضری کی میلے میں کوئی ہو

682. All may collect at the breakfast meeting.

A feast is held by *Sheous* after the mourning for HUSUN and HOOSUEN, to which all sects are invited.

حال میں فال دہی میں موصل

683. Talking of a man who is in ecstasy, (of a religious nature practiced or feigned by *Fugceers*), is like beating curds with a pestle.

حال کیا احوال گیا دل کا خیال نکلیا

684. Wealth and state are gone, but the disposition is unaltered.

حال کا نہ قال کا تکرار توئی چمچہ دال کا

685. He has neither ecstasy nor doctrine; a bit of bread and a spoonful of pease, is all he is good for.

حج کا حج نہج کا نہج

686. Pilgrimage is pilgrimage, and trade is trade.

The pilgrims to *Maggu*, and other holy shrines in the East, are in the habit of combining profit with piety, and whilst professing to undertake the journey from motives of devotion, purpose in truth, a commercial adventure.

حرام زادے سے خدا بھی ڈرتا ہے

687. Even God is afraid of scoundrels.

حرام کھانا اور شلغم

688. What! shall I eat forbidden food, and be content with turnips.

(*Eng.*) One may as well be hanged for five pounds as five pence.

حساب جو جو بخشش موصو

689. In account barley corn by barley corn; in munificence a hundred by hundred.

حساب نت نیا

690. An account is always new.

i. e. It should never be allowed to lay by and be forgotten.

حق حق ہی اور ناحق ناحق ہی

691. Right is right and wrong is wrong.

حق دہا ترسیں انگار برسین

692. If the upright are kept from their right, it will rain coals of fire.

حق کا رازی خدا ہی

693. God assents to truth.

حق نام اللہ کا

694. Truth is the name of God.

حلق کا نہ نالوکا یہ مال میاں لالوکا

695. The wealth of Mr. LALOO, is such, that it makes way to neither the throat nor the palate.

حلوائی کی جائی اور سووے ساتھ قصائی

696. A confectioner's daughter, and a butcher for her husband.

حمائی کی گھوڑی عراقی گولات مارے

697. A friend's mare may kick a horse of *Iraq*.

حورہی سوکن کوہ بین سے بری

698. A fellow wife though a Hoori, is worse than a she-devil.

Said by the wife of a man who has more wives than one.

حوض بہرے تو نوارہ چہوئے

699. When the reservoir is full, then the pipe plays.

حیلے رزق بہانے موت

700. Subsistence is obtained by some means or other, and so is death.

خارشتی کتیا مخمل کی چہول

701. A mangy dog and a velvet dress,

(Eng.) Fine feathers make fine birds.

خاک جات کے بات کرو

702. Lick the dust before you speak.

It implies disbelief of what the person says.

خاک ڈالے چاند نہیں چہنڈاھی

703. By throwing dust the moon is not to be concealed. See Part I. Sect. II. No. 182.

خاک و ہول بکا بن کے بھول

704. The dust of the ground, and the flower of the Bukaen.

They are equally worthless and typify a person's character or assertions.

خاک جھانٹے اور بیرین تے

705. Winnowing dust and picking jujubes.

i. e. To be unprofitably employed.

خالا کی مہمانی ہاتھ ڈال پچتانی

706. To accept the invitation of an aunt, and repent of it.

(Eng.) Visit your aunt, but not every day in the year.

خالی گھر میں قلندر بیتھے

707. The QULUNDUR may reside in an empty house.

خالی ہاتھ کہا جاؤں ایک سفد پسالیتا جاؤں

708. How can I go empty handed ; I will at least take some message.

خٹکے پر صونا

709. Gold on a stick.

خدا کا ہاں یا سر پر

710. What God has given be upon my head.

i. e. I will submit.

خدا کا ہاں یا کاندھے پر پانچوں کا ہاں یا سر پر

711. What God has given be upon my shoulders,  
what the umpires have awarded be upon my head.

خدا کے گھر سے پھرے ہیں

712. They have returned from the house of God.

Said in derision of a person who affects to foretell events.

خدا کسی کو کسی کا محتاج نہ کرے

713. May God never make any person dependant  
upon another for any thing. See No. 325.

خدا وہ وسیع دے تو وہ صہمے

714. If God give horns that will be proper.

خدا دے پتا ہی تو جہ پر پھاڑ کے دے پتا ہی

715. When God gives it comes through the thatch.

خدا دے پتا ہی تو نہیں پوچھتا تو کون ہی

716. When God gives any thing he does not  
enquire, "who art thou."

خدا رزاق ہی بندہ ترقاق ہی

717. God provides food, and the slave is a Qoozzaq  
(or plunderer).

خدمت سے عظمت

718. People become great through performing their duty.

خراب خسته نمک مست

719. Though salt be cheap I am none the better.

خرابی کا گانتہ کاتے ہی کتے

720. When put in a lathe the knot of wood which is cut, cuts again.

خضریٰ خبر مسچی ہوتی ہی

721. The words of KHIZUR are true. See an account of this sage. Part II. Sect. I. No. 557.

خودی اور خدائی میں بہر ہی

722. There is some difference between one's self and divinity.

خیر کی جوتے خیرات کا نارا پرہ لے ملا عقد اوہ ہارا

723. The shoes and waistband are present, come Moolla read the marriage ceremony on trust.

خیلا خان بیلا

724. *Khela Khan* the beau.

Said of a simpleton who gives himself airs.

دانی جانے اپنی ہائی

725. The nurse knows her own pains.

دے پیر جیو نڈی بھی کات کھاتی ہی

726. The ant that is bruised will bite again. See Part II. Sect. I. 591.

درزی کی سوئی کبھی تاش میں گدھی قات میں

727. A taylor's needle sometimes stitches muslin and sometimes canvas.

دریا پر جانا اور پیاسے آنا

728. To be on the ocean, and to come home thirsty. —

دس انگلی دس چراغ

729. Ten fingers and ten lamps.

(Eng.) Many men many minds.

دس برس گھٹا ہی کے دیکھتے ہیں

730. They look forward, cutting off ten years.

دستار رفتار گفتار کردار سب کے جدے جدے ہوتی ہی

731. The gait, speech, action and Turban, of every man, differs from all others.

دشمن کہاں بغل میں

732. Where is the enemy : in your arms.

دشمن سوئے نہ سوئے دے

733. An enemy neither sleeps nor allows his foe to sleep.



دشمنوں میں یوں رہے جیسے تلس دانتوں میں سے زبان

734. He exists (securely) amongst foes, like the tongue amongst the thirty teeth.

دکھ بھرے ناخنہ کو امیوے کھاے

735. The king dove sits mourning, the crow eats the fruit.

دل پر دل آئینہ ہی

736. The heart is a mirror for the heart.

دل کو دل سے راہی

737. There is a way from heart to heart.

دل کا مالک خدا ہی

738. God is monarch of the heart.

ہلی کی دیو الی منہ چکنا بیت خالی

739. At the *Dewalee* at *Dillee*, the face shines, but the belly is empty.

د مری کی ارھر تو ساری رات کھرر

740. A farthing's worth of pease, and the sound of grinding all night.

(Eng.) Great cry and little wool.

د مری کی ہا ندی لیتے ہیں تو اسے بھی تھونک بجاکے لیتے ہیں

741. He buys a dish for a farthing, and examines it to see whether it be cracked.

دم غنیمت ہی

742. Breath is a prize.

i. e. It is lucky to escape with life.

دم کا کیا بھروسا آیا نہ آیا

743. What trust is there that the breath will return.

دم میں نمده باندھ کے چاندنی کو موٹپ دیا

744. Tie a blanket to its tail and give it to the moonlight.

دم ناک میں آیا ہی

745. The breath is in the nostrils.

دن کو اونی اونی رات کو چرخا یونی

746. To nod during the day, and spin through the night.

دن گیا کہ رات

747. When the day is gone, there is the night.

دن عید اور رات شب بربا

748. The days were festivals, and the nights as *Shubi Burat*.

i. e. A scene of constant mirth.

دنیا جاے امید ہی

749. Whilst the world lasts there is hope.

دنیا ظاہر پرست ہی

750. The world worships appearance.

(Eng.) The world is still deceived by ornament. SHAKESPEARE.

دنیا ہی اور خورشامد ہی

751. There is the world and flattery.

دوانوں کی کیا سر سینہ ہوتے ہیں

752. What ; have blockheads horns.

دیوانے سے آنکھ نہیں ملاتی

753. There is no exchanging looks with a madman.

i. e. It is better to have nothing to say to an unreasonable person.

دوا کر لے دے تو نہیں ملنا

754. To look for medicine and not to find it.

دوالی کی کالیا

755. A *Diwalee* dish.

i. e. Very fine but good for nothing : at this time small plates of clay are made and painted gaudily. See also Part II. Sect. I. No. 612.

دودھ بھی دھولا جہا جہ دھولی

756. The milk is milked and the butter milk is taken too.

(Eng.) All is fish that comes to net.

دودھ کے دانت ابھی نہیں توڑے

757. The milk tooth is not yet broken.

(Eng.) He has still a colt's tooth in his head.

دودہ کا سا اوبال آیا چلا گیا

758. The scum came like milk and then went off.

i. e. To be very passionate but soon cool again.

دو تصایوں میں گائیں مردار

759. Between the two butchers, the cow died of itself.

(Eng.) Between two stools &c.

دو مسلمان ہی انا گانی

760. Both *Moosulmans*, they will not listen to each other.

دونو ہاتھیں پگڑی سنبھالنی پڑی ہی

761. It was necessary to hold my turban with both hands.

Said, when a person by great exertion gets out of some difficulty.

دونو ہاتھوں سنبھالے نہیں سنبھالنے

762. Support it with both hands, and it will be in vain.

دونو ہاتھوں تالی باجتی ہی

763. Both hands beat time.

دہ پونیش شلیتہ بہاری

764. Ten 'take cares' and a heavy load.

دھول کی رسی بڈا

765. To twist a rope of sand.

دھئی بھات کا موصل

766. A pestle for rice and curds.

د باہی ارے اتا ہی

767. That which is given protects you.

What you have given in alms, will be your safety at the last day.

د یا نہ باتی مند و پھرے اتراتی

768. There is neither lamp nor candle, and MUNDoo (a woman's name) is blundering about.

Said of persons attempting to do what they are unable to effect.

د یا فاتحہ کو لگے لڈانے

769. He squandered away what was given for an offering.

د بیبی مدار کا کون سا تھہ

770. What connexion is there between DEVEE and MUDAR.

L. e. A Hindu goddess, and a Moolhu minudan saint.

د بکھے سانپ کے نظر کھلائے سونیکا نوالا

771. He looks like a snake, but feeds others on gold.

(Eng.) He is better than he looks.

د بکھے بھالے شیخ جی اور جرّیں صید ہوئیں

772. In appearance he is a saint, so that he may catch birds.

(Lat.) In fronte nulla fides.

د پکھی پیر تیری کرامات

773. Your miraculous powers have been seen, saint.

دیکھا شہر بڑگالا دانٹ لال مذہب کالا

774. I have seen *Bengal*; there the teeth are red and the mouth is black, (from chewing beetle).

ۛ بکھا سو کھا یا نه منہ ہا نوں جوگا

775. He ate what he saw, nothing remained for  
face or feet.

(Eng.) Living from hand to mouth.

دیکھہ برائے چیری سے ترساجی

**776. Covet not what is another's.**

ۛ ینا تہوار اہل اسلام بہت

**777. To give little and to promise much.**

ۛ یو یگا سو پا و یگا بو یگا سولونیکا

778. As you give so you will get, as you sow so  
you will reap.

دنہ کی گائے تلے اندھیارا

**779. It is dark under the lamp.**

## دھماں پان

**780. Rice and betel.**

قہاڑی و ہاڑی کرم لکھا سو پانی

**781. He that runs shall find what is written.**

ہم دھوسر کا ہی موتا پنچ کرے نہ آوے تو تا

782. However fat a man may be, he will benefit by the assistance of others.

دھنے سیتھہ بنے ہیں

783. Mr. Coriander plays the *Set h*.

i. e. A petty dealer assumes the airs of a rich merchant.

دھوکے کی تہی

784. A deceitful screen.

i. e. Not so secure as it is supposed. It is applied to a religious doctrine or teacher.

دھول کی رسی نہیں باندھی جاتی

785. There is no twisting a rope of sand.

دھرتی تھی دوباؤں چار پاؤں پر چار پاؤں

786. There were but two feet to wash, and there are now four.

دھی چہرہ داماد پیارا

787. To neglect the daughter and cherish the daughter's husband.

دھیرا کام رحمانی شتاب کام شیطانی

788. Deliberate actions are of God, precipitate ones of the Devil.

دھیرا سو گنبد

789. Steady and deep.

دھریا ری میں کہوں لوہریا ری تو کان دی

790. I speak to those who have daughters, and let those who have sons listen?

ہیاتو کو کہیں برہیا تو کان دھر

791. I speak to young women, let old women listen.

کہا بن کھائے تو منہ لال نہ کھائے تو منہ لال

792. If the witch eats, her mouth is red, (with gore):

if she does not, it is still red.

i. e. What is naturally or habitually bad is never to be trusted.

کہا بن کو بچہ سونپنا

793. To entrust a child to witch.

کہا بن بھی دس گھر چہور کر گھاتی ہی

794. A witch even passes ten houses to get her meat.

i. e. Even the wicked have some regard for their neighbours.

دے رندے تیری دیدی سے

795. I am afraid of your gaze woman.

کہا بن لومری سے اور نام دلیرخاں

796. He is afraid of a fox, and is named DILER KHAN.

دوبنے کو تنکے کا آسرا بہت ہی

797. A drowning man places reliance on a reed.

(Eng.) A drowning man will catch at a straw.

دوری دالنے ہیں

798. They fasten the rope.

دوم بنیا پرستی تینوں ہے ایمان

799. A singer, a shopkeeper and an opium eater,  
are not to be trusted.



دومنی کی اوندی

800. The slave of an out cast.

Literally of a *Doomnee* the woman of a tribe which performs the lowest offices.

دیرہہ چاول اپنے جدے ہی پکا نے ہیں

801. They have a grain and half of rice, and dress it separately.

دیرہہ اینت کی مسجد جدے ہی بنا نے ہیں

802. They built a separate mosque of their own, with a brick and a half.

دہاک کے تین بات

803. Three leaves of the *Dhák*.

دہاک تلے کے بیوہر مہوے تلے کے مگہر

804. A blockhead under a *Dhák*, is as good as a clever fellow under a *Mahwa*.

The one gives no shade and the other no edible fruit.

دہاک کے بنگال کوزیکے کنگال

805. At *D'hacca* in *Bengal* the pauper, has no gugglet: (although it is famous for their manufacture).

دہال تلوار ہرہانے اور چوٹر ہندی خانے

806. To sleep upon sword and shield and have *Khan* tacked to his tail.

مہ ہوندا ہے لاؤ تو پتا دے بن

807. Go fetch it and I will tell you where it is.

ذات پھانت ہو چمے نہ کوئی جندو بہن کر باہن ہونے

808. No one enquires his cast or tribe, he has put on the string and is therefore a *Brahman*.

ذات مدہ بے معلوم ہوئی

809. His cast will be known when he has drank.

*In vino veritas.*

ذات خدا کی بے عیب ہی

810. There is no blemish in the nature of God.

ذات کی بلانی برابر بیتھی کم ذات کی بلانی نیچے بیتھی

811. When you invite your own cast give them an equal seat, when of an inferior cast, let them sit lower.

ذوق میں شوق کھاتے میں لڑکا

812. Relish of enjoyment and a boy in the arms, (or on the shoulders).

رات تھوڑی صابک بہت

813. The night is short and the story long.

راجا کے گھر موٹیونکا گال

814. There is a dearth of pearls in the house of the *Rájá*.

Said, on not finding what might be expected.

راجا کہے سو نیا و پاسا پرے سوداؤ

815. What the prince declares is justice, what the dice turn up is luck.

راجا بلاوے تھارے آوے

816. When the king calls, he is there.

راجا رکھے رانی کہاوے

817. The king saves, the queen spends.

راجا جھوڑے نگری جو بہاوے صولے

818. The king leaves the city, take whatever you like.

راجا کا دہان پر جا کا اشنان

819. The princes give, the subjects bathe:

Each is to perform acts of piety as he is able; donation and ablution being here alluded to as obligatory observances.

راجا کا دہوجا اور بکری کا تیجا دہنو خراب

820. A king the second day and a goat the third, are two bad things.

راست گو مفلس مجلس میں جھوٹا

821. A poor man in an assembly is disbelieved, though he is a speaker of truth.

رام جھوڑے اجودھیا من بہاوے صولے

822. RAM has left Ajodhya, take whatever you will.

رانی کو رانا پیارا گانی کو کانا پیارا

823. A king is dear to a queen, a one eyed man to a one eyed wife.

رانی خاری مائی

824. The sister-in-law of RANEE KHAN.

رانی روٹھی گئی اپنا سہاگ لیگی کیا کسی کا بھوک لیگی

825. The queen was offended and went off with her own ornaments: has she taken away any one's portion.

راند کی چرخ کی طرح چلاہی جاتا ہی

826. He is always in motion, like a widow's spinning wheel.

راند آکیا سگائی کو اب کو لے کہ بھائی کو

827. The widower negotiates a marriage; is it for himself or his brother.

رانی دیوانی ہوئی اوروں کو بھرا بنوں کو لد و مار کے

828. The princess is grown foolish; she pelts her own relations with sweetmeats; other with stones.

راندی کی گھر ماندی اور عاشقوں کے گھر کرا کا

829. Rice paste in a widow's house, a strict fast in the dwelling of lovers.

راہ چھوڑ کر راہ چلے ترس دھوکا بھائی

830. Who leaves the highway for a bye path will soon loose his way.

راہ کی بات ہی

831. It is travelling talk.

راہ پر جانتے کہ بانہہ پرے

832. Will you know him by travelling or transacting business with him.

راہی راہ سوراہی راہ

833. The road is the road and is still the road.

Said to a man who is always purposing a thing he never undertakes.

رتی بھر سکاٹی نہ کارٹی بھر آشنائی

834. A *Rutee* (a small weight) of relationship, not a cart load of friendship.

رجب ہڈیلی کی جھری

835. This is the knife of *Rujub* the obstinate.

رحمان جو رہی بلے میں لقمان لڑھاویں کیا

836. *RUHMAN*, collects in the end of his garment,

*LUQMAN* oversets the vessel at once.

رو بندہ خریدار خدا

837. Go along slave? God is the purchaser.

رزالامہ ہو خدا کو بھول گیا

838. The blackguard is intoxicated and God is forgotten.

رزالے کے ناخن ہوئے

839. They are become a blackguards talons.

i. e. The instruments of oppression.

رزالے کی جو رو کو صد اطلاق

840. A blackguard's wife is constantly divorced.

رسوں جکرے اب نہیں تھہرتی

841. Though bound with cords, he will not be prevented.

رکھے تو بلیت نہیں تو بلیت

842. Take it, it will be well ; if not, ill.

رم کی کھم کارے ہیں

843. They had fixed the halting post.

رندی کی ناک نہوتی تو گودہ کھاتی پھرتی

844. A woman without a nose may go whistle.

i. e. She will not see a husband.

رندی کی گالی اور بھوت کے پتھر کی چوٹ نہیں لگتی

845. A woman's words and goblins stones, regard not as they break no bones.

رنگت فتح ہو گیا

846. He is of the colour of victory.

رنگت کو اس اور مہتاب ناؤں

847. He is as black as a crow and is named *Muhtab*, (moonlight).

روئے کیوں ہو میاں صورت ہی ایسی ہی

848. Why do you weep, not so sir, this is my natural look.

روٹی کو توتی پانی کو بلا خسم کو داد

849. She calls bread ; crumbs : water, bubbles; and husband, grandfather.

Said of a silly woman.

روٹی کھائے شکر سے دنیا کھینچے مکر سے

850. To eat bread with sugar and win the world with cunning.

روزے خور خدا کے جور

851. Who eats during a fast pilfers from God.

روزگدوا کہو نہ روز پانی پینا

852 To dig a well daily and drink water daily.

رو یا صومندہ ہو یا

853. Weeping washes the face.

رہے تو ٹیک سے جائے تو جر بیع سے

854. If it last, it holds by a nail, if it fall it goes by the root.

رہے نام اللہ کا

855. The name of God will endure.

ریاست سیاست نہیں ہوتی

856. There is no government without punishment.

ریچہ بچاؤ اور کولی بچاؤ

857. Avoid sickness and escape a pit.

ریس بھلی ہوس بری

858. Equality is good, ambition bad.

زاہد کا کیا خدا ہی ہمارا خدا نہیں

859. What God has the Saint? is he not my God also.

زبان سے خندق پار

860. He jumps over the ditch with the tongue.

See part II. sect. I. No. 694.

زبان شیریں ملک گیری

زبان تیری ملک بانگ

861. A soft tongue will win a kingdom, a crabbed one will lose it.

زبان جنے ایک بار ماں جنے بار بار

862. There is but one birth from the tongue, though many from a mother.

زبان کی سی کہوں کہ تلوں کی سی

863. Shall I speak according to the tongue, or to the sesamum seeds.

i. e. Shall I speak the truth or what I am bribed to say.

زبان تلے زبان ہی

864. There is a tongue under the tongue,

(Eng.) A double tongued fellow.



زبان ہی ہاتھی جرہاوے زبان ہی مرکتراوے

865. The tongue may mount an elephant, or put the head in peril.

زخمی و شمنوں میں دم لے تو مرے نہ دم لے تو مرے

866. A wounded man in the enemy's hands will die whether he breathe or no.

زربل نہ زور بل

867. The strength of wealth is better than the strength of the body.

زرزن زمین زباں چاروں قضیہ کا گھر

868. Wealth, women, wolds and words, are the four seats of quarrel.

زر کو زر ہی کھینچتا ہی

869. Gold attracts gold.

زر نیست عشق تیں تیں

870. Where there is no money, love perishes.

(Eng.) Where poverty comes in at the door love flies out at the window.

زمینداری دوب کی جرہی

871. Landed property is like the root of *Doob* grass.

It is not easily destroyed.

زور نہوڑا غصہ بہت مار کھانی کی نشانی

872. Little strength and a passionate temper, are indications of frequent pummellings.

زور کے آگے ضرب نہیں جلتی

873. There is no boxing against strength.

ساتھ نا تھا

874. A man of 60 is (like) a young elephant.

ساتھ سو بیٹھ کا دکھ

875. There are 60 hundred bellyaches.

ساجن ساجن کہ ہر ملے جھوڑے پرے بے سیتھ

876. When friend meets with friend the liar is disregarded.

ساجا جو روخصم ہی کا بھلا

877. Partnership is best between man and wife

ساجم کے ہولی سب سے بھلی

878. The *Holi* in partnership is best.

ساد برائی پیر کی کیا جانے انجان

879. What does one know of the essence of another's pain.

سار انوردا پیردی کواد یکمہ تر دے

880. Having seen the whole of the *Nuwurda*, he is frightened at a well.

سارا قتل پیرے نربدا دیکھ دے

881. Having visited the large lake of *Cashmir*, he is frightened at the *Nurbudda*.

سارا گانوجلیگا کالے میگیا پانی دے

882. The whole village is burnt, and now the black clouds pour down water.

ساری رات کہانی سننے سننے زلیخا رند تھی یا مرد

883. He has been all night listening to the story, and now asks, was *ZULEIKHA* a man or a woman.

ساری عمر روزہ رکھا کھولا تو گدہ سے

884. To fast all one's life and feed at last on ordure.

To turn out evil in one's latter days.

ساری کتریاں مڑ گئی نانے سے رہ چھوڑے

885. Are all the young women dead, that you must say civil things to your grandmother.

ساری رات سوئے اب صبح کو بھی نہ جاگیں

886. I have slept all night, shall I not wake in the morning.

(Eng.) Better late than never.

ساس کئی گاؤں بہو کہے میں کیا کیا کھاؤں

887. The mother-in-law is gone to her village, and the bride asks what shall I eat.

ماس نہ نغدے آپتی انغدے

888. There is neither mother nor sister-in-law, she is happy by herself.

ماس کو نہیں باجی بہو جاہے تدمو اور سراچی

889. The mother-in-law has not even trowsers, and the bride wants a tent and screens.

ماس کے جبری سب کے جتہیری

890. The mother-in-law's maid is the slave of all.

ماس آگے بہو کی کیا برائی

891. In the presence of the mother-in-law, what is the rank (or maturity) of the bride.

ساتھ سو بیت کا دکھ

892. Contact gives the bellyache.

مالے کے سسرے اور سسرے کے لبر قہوں قہوں

893. A distant connexion of my wife's brother's father-in-law.

سانچے کرو کا جیلا مرے نہ مارا جاے

894. The pupil of a pure master, will never die, nor be killed.

سانپ نکل گیا لکیر بیتا کرو

895. The snake has got off, demolish his track.

سانپ کا سر ہی کچلتے ہیں

896. They bruise the snake's head.

i. e. To take the proper method of destroying any thing noxious.

صائب کی سی کچلے جہاڑی

897. To get rid of ones dead skin like a snake.

i. e. To recover from sickness.

صائب کے منہ میں چپچوند رنگلے تو اندھا اگلے تو بہری

898. A musk rat in a snake's mouth : if it escape, he becomes blind ; if he swallow it, he perishes.

See part II, sect. I. No. 743.

صائب کا کاتا رسی سے ڈرتا ہی

899. He who is bitten by a snake, will be afraid of a rope.

(Eng.) A burnt child dreads the fire.

صائب کا کاتا سووے بچہ کا کاتا روے

900. To sleep from the bite of a snake, and weep from that of a scorpion.

صائب سب جگہ تیز ہا پر اپنی بل میں سیدھا

901. A snake though crooked every where also, is straight in his own hole.

A person of evil habits is honest or kind with his own.

صا وں ہرے نہ بیا وں سو کجے

902. Neither a green summer nor a dry autumn.

صائیں سے سچا رہ اور بندے سے ست رہا و ہا وں اپنے کھیس  
کر ہا وں گہنٹ مند او

903. Be sincere with God, and charitable to his creatures, and then either let your hair grow, or shave it close, as you please.

سب ایک ہی تھیلی کے بتے ہیں

904. They are all bulls of one bag.

(Eng.) They are birds of the same feather.

سب تو رہیں میرا رب نہ تو رہے

905. All may desert me, so my God desert me not.

سب جنگ روٹھا روٹھن دی سربرام نہ روٹھا جا ہئے

906. All the world may be displeased with me, as long as SREE RAM is not offended.

سب دن جنگے تہوار کے دن زندگی

907. Every day is a festival but a festival is a fast.

سب کوئی ملیو لنگو تیا نہ ملیو

908. Every one is found except my particular friend.

سب کچھ دیکھا میاں کے تیغ تیغ نہ گئے

909. Every thing is gone except your honour's stammering.

سبھی کو کر جگرگاشی جائیں تو پا تر چا تن کون آئیں

910. If all the dogs go to Benares, who will there be to lick the platters clean.

سبھا گیری کے چہنچیس فن ہیں

911. There are 36 arts in a soldier's profession.

سبھا ہی کو وہاں دھرنے کو جگہ چاہئے

912. There needs only room for the soldier's shield.

i. e. He will soon make more.

سپنے میں راجا رہنے دن کو وہی احوال

913. He is a king in his sleep, but such as he truly is by day.

ستّرہ بہترہ

914. At seventy fit for nothing.

ستو با ندھہ کے پیچھے برنا

915. To tie up the provender and then to work..

سخی شرم بر سوئی دن برابر ہو رہتے ہیں

916. At the end of a year the liberal man and the miser are alike.

سخی دے ستھنی اوتار

917. A liberal man will give away his trowsers.

سخی کا سر بلند

918. The head of the bountiful is exalted.

سدا میاں گھوڑے ہی تو خریدائے ہیں

919. As long as the gentleman has a horse, he will find purchasers.

سدا کی دکھی اور بختاور نام

920. Perpetual misery and he is named *Bukhtawur*, (the prosperous).

سدا اسہاکن

921. A perpetual bride.

A Fugger who wears such ornaments as are worn by married women.

صد اکسی کی نہیں رہے

922. Nothing lasts for ever.

صدانہ پہلے تو رہی صدانہ ساون ہووے صدانہ جو بن تر  
رہی صدانہ جیوے کوئے

923. The gourd does not always flower nor is it  
always autumn, youth is not permanent, nor does  
any one live for ever.

سریرارے جل گئے تو یہی مد ارہی مدار

924. The saw was upon his head yet Mudar (a  
saint so named) is Mudar.

سرتو نہیں کھجایا

925. Your head was not scratched.

سرپر جوئی ہاتھ پر روتی

926. The shoes on the head, the loaf in the hand.

سرتو نہیں پیرا

927. Your head did not run round.

سرچہار منہ بہار

928. His head broken and his face scratched.

سر داریکہ نہ تگاہی

929. The staff of authority is taken away.

سر سلامت تو بگڑی پچاس

930. If your head be safe, you may wear fifty tur-  
bands.



سرگ سے اتر آ بیول میں آ تک رہا

931. He came down from heaven, and stuck in a *Babool* tree.

سر موند آ بیڈوسا

932. A bald headed buffalo.

سر موند ی بیڈوں غایب جالے بلے عجایب

933. Apart from her daughters though they be bald, *Ujaeeb* is in trouble.

سر نہیں یا سرو ہی نہیں

934. Either my enemy's head will not remain or my sword will not remain, i. e. break.

(Eng.) Victory or death.

سرے ہی کے پیتر کانے

935. The very first ram is one-eyed.

At the first glance some imperfection.

سکٹے گئے بلکٹے آئے

936. He went sobbing and came back roaring.

سکھ سووے ہو رو جھکے گائیں نہ گورو

937. He will sleep soundly who has no cattle.

سکھ سووے کھار جو چور نلے داکے مبدآ

938. A potter sleeps soundly for thieves will not steal his clay.

سکھ صدف کا سب کو وصاتی

939. All associate with the prosperous.

صکھر سکھر هفس کئیں پھوہروں کو آ یا هانسا

940. The elegant laughed, and the simpleton laughed too.

سلامت رهے پھو جھکا بر اهر و سرا

941. Long life to my daughter-in-law, I have great hopes of her.

سجھن دن عید کیسے

942. How can there be a festival without a friend.

سمجھنے والے کی موت ہی

943. It is death to those who understand it.

سوا سو چوکا

944. He slept and so blundered.

سوا مو ابرا پر ہی

945. A man asleep or dead are the same.

The sleeping and the dead are but as pictures. SHAKESPEARE.

سو جیونگا ایک بچاوا

946. A hundred lives and one to preserve them.

سو بولے کا تے وہ بھی برابر هزار کا تے وہ بھی برابر

947. It matters not whether a hundred or a thousand sheaves are cut.

i. e. I get no credit for exertion, why should I take any.

سوتیا ہا مشہور ہی

948. The malice of a fellow-wife is notorious.

صوت جوں کی بھی بری

949. The very voice of a fellow-wife is intolerable.

صوت مورت کی بھی بری

950. The fellow-wife is intolerable even in effigy.

صوت پہلی سوتیلہ برا

951. A fellow-wife may be good, but her child is bad.

صنو تہیا صراف

952. A banker of dry ginger.

Said of a petty money changer.

صوچہ نہیں غلیل کا بس

953. He cannot see and he wishes for a pellet bow.

صوت دھے کا منہ کتا چاڑھے

954. A dog licks a sweet smelling face.

صوت نہ ایک لہڈنت

955. One embrace, not a hundred prostrations.

صورد اس جنم کے آندھر

956. SOOR DAS was blind from birth.

Said of a simpleton who has been a blockhead all his life.

صوکوونمیں ایک بگلا بھی ٹرس ہی

957. One heron amongst a hundred crows is a prince.

سو کچھ صا دن رو کچھ بھا دن

958. A dry *Sawun*, (July) a barren *Bhadon*, (August).

سو کچھ دھانوں پانی برا

959. The grain was withered and then the rain fell.

(Eng.) A day after the fair.

سو کالیوں کا ایک کالا

960. He is as black as a hundred black men.

سو کا رہی نہ ایک جھگڑا سو سوئے ایک مچلا

961. One cart and not a hundred carriages, one person vigilant and not a hundred asleep.

سولی پر بھی نیند آتی ہی

962. He sleeps even on the stake.

Said of an incurably drowsy person.

سونگڈوں میں ایک ناک والا نکو

963. They earn their food, as it were upon a gibbet.

They work very hard for it.

سولی پر کی روٹی کھاتی ہیں

964. A man with a nose is infamous amongst a hundred noseless fellows.

سولے کی کٹاری سے کوئی بیت نہیں مارتا

965. No one stabs another with a gold dagger.

ہونے کی جڑ یا ہاتھ سے اڑ گئی

966. The gold bird has flown out of my hands.

To lose a liberal patron or benefactor.

ہونے کی جڑ یا ہاتھ لگی ہی

967. A gold-bird has come into his hands.

To meet with a liberal patron or benefactor.

ہونے سے گھر ائے مہنگی

968. The work is dearer than the gold.

ہوند ہی ہوا چٹائی کا لہنگا

969. A handsome sister with a mat for a petticoat.

سوہے کی ریت نہیں مشروع کی. توفیق نہیں

970. Red garments are not customary, and silk, not procurable.

i. e. A person gets neither the better nor the worse.

ہوئی کے ناکے سے سب کو نکالا ہی

971. It has come to all through the eye of a needle.

i. e. Will perfect equality.

ہوئی جہاں جاوے وہاں ہوا گھسیرے ہیں

972. Where a needle might pass they thrust in a skewer, (literally a packing needle).

مہ بندے کے پیام کا آگے پیچھے برابر

973. The future and the past are the same to a man, with six pence a day; (lit. a *Hurkaru* of three Rupees).

صہتا سہے ان سہتا جہا تی پتھر دہے

974. The able will effect, (the task); the incompetent rubs his breast with a stone.

صیان بھے کوتوال اب درگا دیگا

975. The *Kotwal* is my friend, what is there to fear.

صیان کے برتن بھیا کا ناؤں پہن ارہ سا سر جاؤں

976. A friend's effects and a brother's name, I will dress and go to the bridegroom's family.

To appear under borrowed pretences.

سیا م نہ جہو رو جہو رو نہ صیت

د ونو مارو ایک ہی کھیت

977. Abandon neither the black nor the white; destroy them both, the field is the same.

This is a recommendation either of toleration of various sects, or indifference to pleasure or pain.

صبارا د روں کو شکوں دی اب نکوں سے جھٹرائی

978. A jackall gives luck to those he meets, but let him beware of a dog.

To meet a jackall is an omen of good luck.

صید ہی انگلیوں کھی نہیں نکلتا

979. A straight finger gets no *Ghee*.

The hand must be bent to sip *Ghee* from it, some effort is necessary in every thing.

سیر میں پھیری کا دھوکا کھا

980 To cheat five seers in one seer.

i. e. To commit enormous frauds.

سیر مرد پسیری پر دہ بمعنی گاو

981. *Ser* is masculine, *Panseri* (five seer), feminine.

صدیکہ صدیکہ پر و سن تیری لچھن

982. Continual teaching, neighbour, (has made him or her) as bad as yourself.

شام کے مرد یکو کب تک روئے

983. How long will you weep for him, who died in the evening.

شان میں کیا جفتے پر بنے

984. What detriment will your dignity suffer.

Said to one too indulgent or haughty, to help himself.

شاہ کا مال بھوئیں پر ہی دوتا

985. The wealth of a king is doubled by tillage.

شاہ دوئے

986. The (proper) season (yields) double.

شاہ جہاں بوڑھے بغل میں چھری کھاتے بیتے پر ہی

987. When SHAHJEHAN was old, and required a crutch; in the midst of plenty misfortune befell him.

He was deposed by his son.

شتر غمرے کرتے ہیں

988. They cast camel glances.

i. e. They look upon us disdainfully or haughtily.

شرابیوں سے دوری بہلی

989. It is best to keep away from wine bibbers.

شرع میں شرم کیا

990. In the precepts of religion what is there to be ashamed of.

شرم کے بہونت بہو کہی میرے

991. The bride that is bashful may die of hunger.

شکر خور کو خدا شکر د بھی رہتا ہی

992. God gives sugar to him that eats sugar.

شکر خور کو شکر مل رہتے ہی

993. He that eats sugar will get sugar.

شکر دے مرے تو زہر کا ہیکوہ مجھے

994. If he will die from giving him sugar, why give poison.

i. e. If you can overcome by gentle means why employ violence.

ضلیعے میں میخ نہ رکھے لشکر میں شیع نہ رکھے

995. Do not put a nail in a sack, nor a *Shuekh* in a regiment.

It is commonly said there are four classes of *Moosulmans*, *Sueyids*, *Moghals* *Pul'hans*, and *Shuekhs*, of whom the last make the worst soldiers.



شمع کا پشت و رو برابر ہی

996. The candle gives light on both sides, (or literally its back and face are alike).

Said of an honest character, whilst an insincere man is compared to the earthen lamp, the back of which casts a shadow.

شوروا کھائے سوہ لی دے

997. When the soup is eaten, the meat of it may be given.

شوق داد الہی ہی

998. Enjoyment is the grace of God.

شہد لگا کر چاتو

999. Spread honey and lick it.

Said in ridicule of any one who acts childishly.

شیخی خوریے کہا تیرا گھر جلنا ہی

کہا بلا سے میری شیخی تو میرے پاس ہی

1000. A man vain of his rank was told; your house is on fire, he replied, my rank is safe about me.

See Part II. Sect. I. No. 793.

شلیخ کیا جانے صابون کا بہاؤ

1001. How should a *Shuekh* know the price of soap.

شیخ سعدی شیرازی عاشقوں کے بادشاہ معشوقوں کے قاضی

1002. *SHUEKH SADI* of *Shiraz*, is the king of lovers, and the judge of the beloved.

شیر بکری کو ایک کھات میں پانی بلا یا ہی

1003. The tiger and the goat are watered at one spring.

شیر کے برقع میں جھپچھڑے کھانے ہیں

1004. In the vesture of a lion he eats offal.

شیروں کا مہہ کھنے دھویا ہی

1005. Who washes in the tigers mouth. '

شیر شاہ کی د آرہی بری کہ سلیم شاہ کی

1006. Which had the longest beard, SHIR SHAH or SELIM SHAH.

It is said in reproof of ridiculous quarrels about trifles.

شیطان سے زیادہ مشہور ہی

1007. He is more celebrated than the devil.

شیطان کے کان اکاٹے

1008. He has cut off the devil's ears.

i. e. He surpasses him in iniquity.

صبح کے نہا رے اور مڈھرا میں گائیں پچھا رے

1009. For the morning meal the cattle are bound at *Mut'hra*.

صبح کی بوھنی اور اللہ میاں کی آس

1010. The morning hansel and hope in God.

i. e. Trust it will prove lucky.

صبر کی داد خدا کے ہاتھ ہی

1011. The award of patience is in the hand of God.

صحبت اچھی بیتھنے کھا ئے ما کر بان

بری صحبت بیتھ کے کٹائی ناک اور کان

1012. Form intimacy with the good, and you may eat the best betel; form intimacy with the bad, and lose both nose and ears.

i. e. Good will come from the former, evil from the latter.

صبح کئے سلامت آئے

1013. Ease went and ease came.

i. e. Nothing was obtained.

صدقہ دیا رہ بلا

1014. He gave alms and prevented calamity.

صلاح سمرقندی

1015. A *Sumurqund* compact.

i. e. Never adhered to.

سندل کے چہا بے منہہ کولگے

1016. The stain of the *Sundul* is upon the mouth.

صورت جو ریل کی نام بریوں کا سا

1017. The form of a goblin with the name of an angel.

ضامن پوہ ٹی کی کیا

1018. What is the surety of a tom-tit: (*Podnee* is a small bird):

Here used to imply any insignificant person.

T t

ضرور کو گدھے کو بھی باپ کرتے ہیں

1019. In time of need they will call an ass, father.

طالب زر کا بے ضرور جگمگ میں خوار حق سے دور

1020. A man who seeks for wealth he does not need, is miserable in this world, and very far from God.

طوفان شیطان اللہ نگہبان

1021. The storm is of the devil's making, God preserve us.

Said of a clamour raised unjustly against any one.

طوطی کی سی آنکھیں پھیر لیتا ہے

1022. He turns his eyes away like a parrot.

Said of one insensible of kindness like a parrot, which however petted will fly away, whenever an opportunity occurs.

طوطی ار کھنی

1023. The parrot is flown.

i. e. A lover or a mistress is unfaithful.

ظالم کی رسی دراز

1024. A tyrant has a long rope.

ظالم کا زور ایسا بر

1025. The strength of the tyrant has lighted on my head.

ظالم کا پند آہی نرا لاہی

1026. The oppressor's path is all his own.

ظاہرِ رحمن کا باطنِ شیطان کا

1027. An angel in appearance, a devil at heart.

عاشقی اور خالاجی کا تہ

1028. Making love and afraid of an aunt.

عاشقی خالاجی کا گھر نہیں

1029. Making love is not suited to your aunt's habitation.

عاشقی کی ابرو ہی گالی و سار کھاتا

1030. A lover's honour is in abuse and buffets.

عاشق اندھا ہوتا ہی

1031. A lover is blind.

عالی ہمت سدا مفلس

1032. A liberal disposition is always poor.

عالم گیر نانی چاہے آگ نہ گھر شے پانی

1033. *Ualumgeer* the second, without a fire in his stove or water in his pitcher.

عزرائی پر زور نہ چلا گدھے کے کان اٹھتی

1034. Strength will do little with a *Persian* steed, but you may pull an ass's ears.

عقل مندوں کی دور بلا

1035. Misfortune keeps away from the wise.

عقل بڑی کی بھڈیس

1036. Is wisdom biggest, or a buffalo.

عقل کی طوطی اڑ گئی

1037. The parrot of wisdom is flown away.

عقل کے دشمن

1038. The enemy of wisdom, (a fool).

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علت دھوئے دھائے جاے عادت کیونکر جاے

1039. Filth is got rid of by washing; but not

habit. See پروہ

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عید پیچھے چاند مبارک

1040. The lucky moon after the festival: the new moon properly precedes the *Ueed*.

عید کے چاند ہو گئے ہیں

1041. The moon of the *Ueed* is gone.

Said of a thing or person highly prized and rarely seen.

غریب کو کوری اشرفی ہی

1042. A *Kuoree* is a gold mohur to a pauper.

غریب کی جو رو عیدہ خانم ناؤں

1043. The wife of a pauper named *Umdeh Khanum*.

غصہ بہت زور تھوڑا مار کھانے کی نشانی

1044. An irascible temper and little strength, are signs of many a pummelling.

فاتحہ نہ دے روہ کھا گئے مرد وہ

1045. The reprobate has eaten without saying grace.

قال کی کو ریان ملا کو حلال ہیں

1046. The price of fortune telling is lawful to a *Moola*.

(Eng.) The labourer is worthy of his hire.

فالودہ کھانے دانٹ توڑے تو بلا سے

1047. If the teeth be broken eating flummery, it is by accident.

It is vain to grieve for a misfortune that could not have been avoided.

فتح داد الہی ہی

1048. Victory is the gift of God.

فرنی فالودہ ایکٹ بھاؤ نہیں ہوتا

1049. Rice milk and flummery, are not of the same price.

*Firnee* is made with milk, rice and sugar boiled together; *Falooda* with flour, sugar and water.

نقط تعویذ سے کام نہیں نکلنا کچھ کمر میں بھی ہوتا جاہئے

1050. An amulet alone will not produce the effect, a little strength in the loins must be added.

فقیر کی صورت ہی سوال ہی

1051. The appearance of a *Fuqeer* is his petition itself.

فقیر کی کمر ہی دوشاہ ہی

1052. A blanket is a shawl to a beggar.

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فقیر قرضدار لڑکا تینوں نہیں سمجھتے

1053. A beggar, a borrower, and a child, are all three destitute of understanding.

i. e. There is no satisfying them except by compliance with their wishes.

فلانا تو یارس بتھرہی

1054. Such a one is the philosopher's stone,

فلانے کی ماں نے خصم کیا بہت برا کیا کر کے چہرہ یا  
اور یہی برا کیا

1055. Such a one's mother took another husband; that, was bad : she ran away from that husband, that was worse.

Said of any one who attempts to remedy one blunder by another.

فوج بے وکیل صاحب بے فیل

1056. An army without an envoy, a leader without an elephant.

قاضی کے گھر کے جوڑے میانے

1057. In the Qazee's house the very rats are knowing.

قاضی نہاؤ نہ کریگا گھر تو آنے دے یگا

1058. If the judge will not do justice, he will let him go home.

قاضی بھڑا ہمارا ہے پر بندہ نہ ہارا

1059. The judge has given it against me, but I am not non-suited.



قاضی کی لونڈی مرے سارا شہر آیا قاضی مرے کو کئی نہ آیا

1060. If the Qazee's slave girl die, all the city attends the funeral; If the Qazee die not a soul will be present.

قبر پر قبر نہیں ہوتی

1061. Grave upon grave is not proper.

Besides the obvious import, this is said in reproach of a widow's marrying again.

قبر کا منہ جھانک کر آئے ہیں

1062. They just took a peep at the grave, and returned.

قرآن پر قرآن رکھنے کا کیا مضائقہ

1063. What does it matter if you put one *Qoran* upon another. (It would irreverent to put any thing else).

قرض کی کیا ماموئی می

1064. What of a loan, is its mother dead.

That is, the money required will be procured from some source or other.

قسمت کے لکھے کو کوئی میت نہیں مٹا سکتا

1065. No one can erase what destiny has written.

قسم کھانے کے لئے می

1066. Is this a matter to swear for.

قصائی بھاکبھی نہ سچا جو سچا سو کچا

1067. A butcher's boy is always a liar, if he speaks truth he is raw.

قصے دلال

1068. A broker of quarrels.

A mischief maker.

قند لٹیں اور کوبلوں پر مہر

1069. The sugar is stolen and a seal set upon the charcoal.

قوت تھوڑا منزل بڑی

1070. Scanty provender and a long stage.

Said of a person who undertakes any thing beyond his strength.

قورمہ ایشاہی دال سے بہا

1071. Be the hash as it may, it is better than split pease.

قیامت تو ٹہی

1072. The day of judgment is arrived.

کائی بارہ نام تلوار کا لڑے مچاہی نام سردار کا

1073. The edge cuts and the sword has the credit, the soldiers fight and the general has the fame.

See Part II. Sect. I. No. 816.

کا تھ کے کھوڑے دوڑاتے ہیں

1074. They are setting a wooden horse to gallop,

They are engaged on some impracticable project.

کا تہہ کا الو

1075. A wooden owl, (a blockhead.)

کا جل سب کوئی دے جتن ہا زب بہانت

1076. They all apply lamp black, but the glances of the eye differ.

کا سا بھر کھانا عصا بھر چلنا

1077. A pot full of meal and a walk the length of the staff.

i. e. An easy life.

کا غل کے گھوڑے دوڑاتے ہیں

1078. They are galloping a paper horse.

کا کا کی بھنیسی بیتیچی کی توند

1079. The buffalo is the uncle's, the pot belly the nephew's.

کا کارول

1080. The cawing of crows.

i. e. The chattering of women when they meet together.

کالی بادل دہراؤنی دھولا برسنا ہمار

1081. A black cloud threatens, but a white cloud gives rain.

کالے کے آگے چراغ نہیں جلتا

1082. The lamp burns not before the black snake.

Which is supposed to carry a bright jewel in its head.

کالی کی سی ایک لہر آ جاتی ہی

1083. He is as much beside himself as if he had been bitten by a black snake.

کالی کوسوں

1084. Black miles: descriptive of a distant journey, which may be said to terminate in darkness. He is gone to the world's end.

کالی ہانڈی پیچھے

1085. Break (*understood*) the foul pans afterwards. The old earthen culinary vessels, are always broken upon the owner's death or departure, &c.

They are also broken upon the removal of an unpopular chief or governor, as indicative of the hope of a new era.

کالک کی کو تیرے میں جو جایگا اے تپکا لگے گا

1086. If any one goes into the abode of blackness he will bear the mark of it.

(Eng.) He that handles pitch will be defiled.

کلامنہ کرپل کے دانٹ

1087. A black face and teeth like the *Kureh* (brown and ill colored like a sort of gourd).

کال کا مارا

1088. He has felt a famine.

Said of a voracious feeder who eats as if he had been almost starved.

کال جواری

1089. A gambler for the time.

It is incumbent on all *Hindoos* to play once a year at the *Divali* festival.

کام اپنا ہی کام ہی

1090. That which one performs one's self is properly done.

کام بیمار ہی جام نہیں بیمار

1091. Work is wanted, (in a servant) not a smooth skin.

کانے کی ایک رگ صرا ہوئی ہی

1092. One eyed men have a vein extra.

They are supposed to be more knowing than others.

کانی کو کون صرا ہی کانی کامیاں

1093. Who should extol the one eyed wife but her husband.

کانی اپنا تیفٹ نہ نہارے اوروں کی بھولی دیکھتی پھرے

1094. The one eyed woman does not see the speck on her own eye, but can distinguish the cataract in another's.

کان پر جوں نہیں چلتی

1095. A louse does not venture on his ear.

کان میں تیل والے بیتھے ہیں

1096. They have poured oil into their ears.

i. e. They turn a deaf ear to advice or representation.

کان تالے جلے جاو

1097. Shut your ears and go about your business.

کان کھل کدے

1098. The ear is opened.

i. e. The person is attentive.

گانتے بوئے ببول کے آم کہاں سے ہوئیں

1099. If you sow the thorns of the *Babool*, whence should the mango grow.

کپڑے کا ہس ہو تو اوتا نا جلے

1100. If you have clothes enough you may lie on your back.

(Eng.) Cut your coat according to your cloth.

گم موئے کب کپڑے برے

1101. When he died or when the worms ate him, (I know not).

کدھی ناؤ گا رہی پر کدھی گا رہی ہی ناو پر

1102. Sometimes a boat on a waggon (carrying on shore) and sometimes a waggon on a boat (in crossing a river).

i. e. Individuals of different rank and quality have it in their power to help each other.

کدھی دن برے کدھی رات بری

1103. Sometimes the days, and sometimes the nights are longer.

کہیں تو سوہا جفري اور کہیں دھیلے لات

1104. Sometimes a red vest is given and sometimes a kick.

کپڑا پہنے جگت بھاتا کھانا کھاے من بھاتا

1105. Fine clothes please other people ; good living one's self.

کتا دھوبی کا نہ گھر کا نہ گھاٹ کا

1106. A washerman's dog, neither belonging to the house nor *Ghat*.

Said of a person leading a vagabond and laborious life.

کتا مڑے کانر کے پیر میاں مانگیں شکار

1107. The dog is dying with a pain in his tail, and his master wants to go a hunting.

کتا پائے تو سو امن کھاے نہیں تو دیا ہی جات رہ جاے

1108. A dog will eat a *Mun* and a quarter, if he can get it ; if not he is content to lick the lamp.

کتا بھی بیٹھنا ہی تو دم ہلا کر بیٹھنا ہی

1109. When a dog sits down he brushes the spot with his tail.

Said in recommendation of neatness.

کترے کا مغز کھا یا ہی

1110. He has eaten dog's brains.

Said of a great talker.

کتنے تیرا منہ نہیں تیرے مائیں کا منہ ہی

1111. Dog, it is not your face but your master's,  
(that I regard).

کتنے کے بھلی بھر کے

1112. The side thrills like a dog's skin.

The sensation of a throbbing over the ribs is supposed to indicate the approach of an absent lover or friend.

کتنا چوروں مل گئے بھرا دے سوکوں

1113. Both dogs and thieves are off: who will  
come back?

کچوری کی بو اب تک نہیں گئی

1114. The smell of the cakes is not yet gone.

*Kuchuares* is a cake of flour and pulse eaten by poor people: the proverb is applied to a mean person elevated suddenly to consequence and who still shews traces of his base origin.

کچی شیشی صاف بھرو اور جیمیں پری لکیر

بالے بن کی عاشقی گلے پری زنجیر

1115. Fill not a flimsy nor a flawed glass; Love in  
childhood is a chain for the neck.

کچھ آنسو سے بچھتے ہیں

1116. They wipe their eyes as if they were full  
of tears.

کچھ بھنک کی بھی خبر ہی

1117. Have you any information of the spring.

Said to a person of forgetful habits.



کچھ تم سمجھتے کچھ ہم سمجھتے

1118. You know something of the matter, so do I.

کچھ تو دال میں کالا کالا ہی

1119. There is always something black amongst the pulse.

(Eng.) Every bean has its black:

کچھ تو خلل ہی کہ جس سے بہہ خلل ہی

1120. It is a defect indeed that it causes this interruption.

کچھ کھو ہی کے سیکھتے ہیں

1121. They learn by their loss.

کچھ گندہوں کیلے کچھ جند ری تھیلے

1122. The wheat is somewhat damp and the pin, (of the handmill) is rather loose; both are to blame.

کچھ لیتے ہو کہا اپنا کام کیا ہی

کچھ د بتے ہو کہا یہ شرارت بگد یگو نہیں آتی

1123. To, 'Will you take any thing,' he replied, What other business have I. To, Will you give any thing, he answered, So villainous a practice is unknown to your humble servant.

کچھو جیے کسی اور بللی ہو آئی

1124. He went to *Kuch'hochu*, (the tomb of a holy man near *Benares*) and came back a block-head.

کرتب کے بدیا

1125. Practice or theory, (which is best)?

کر صیوہ گھا صیوہ

1126. Do your duty and reap the fruit.

کریال میں غلیلا لگا

1127. The pellet hits the perch.

A sudden misfortune falls upon a person when he feels himself secure and happy.

کر ہی میں کوئیلا

1128. Coals amongst curds. (*Kur'hee* is a dish of sour milk and pulse).

The phrase implies incompatibility of two things or persons associated together.

کس ہوتے یرتنا پانی

1129. What have you to do with warm water.

Said in reproach of inertness.

کسی کا ہاتھ جلے کسی کی زبان جلے

1130. Some are active with their hands, some with their tongues. See Sect. I. No. 853.

کھڑے گھات کلباؤ

1131. Put in starch, whilst we stay at the stairs?

The phrase implies the impossibility of doing any thing well, that is to be done in a hurry; as the washerman, who must finish his work before he leaves the water-side, cannot starch and iron the clothes.

کسی کو تو یمن د کہا بی د بتا ہی کسی کو آرمی میں

1132. Some persons see themselves in an iron plate, others in a mirror.

کلہرا برا آفت ہی

1133. Misfortune befalls the vicious.

کل کا لپا ہ یو بہا ے آج کا لپا ہ یکھو آئے

1134. Yesterdays plaster you have washed away, and so exposed to-days.

کل کسنے د یکھی ہی

1135. Who has seen to-morrow?

Said in reply to a person who procrastinates a day.

کلنک کا تیکا

1136. The spot of scandal.

کلوار کی اگاری اور قصائی کے بچھاری

1137. Precede a publican and follow a butcher.

کل کھلی جاتی ہی

1138. It will be disclosed to-morrow.

کم بخت کئے مات نہ ملی ترازو نہ ملی بات

1139. If an unlucky fellow goes to market, he finds neither scales nor weights.

X x

کمر میں آسا توراء کا بھروسا

1140. With hope in your girdle you may be sure of the road.

کنوے کی مٹی کنوے ہی کو لگتی ہی

1141. The clay of the well is expended on the well.

Said of the profit of any thing being again laid out on that whence it was derived.

کنوے جھنکا تی ہیں

1142. They are bawling in a well.

i. e. Trying its echo: said of any unprofitable diversion.

کنوے میں بھنگ پڑے ہی

1143. *Bhung* (hemp) has fallen into the well:

i. e. the water is as green and deleterious.

کنوؤں میں بانس قہلوائے

1144. He has had the well sounded with a bamboo.

کوارجار یکادوار

1145. *Koar* (the month) is the gate of cold.

See No. 96:

کوارجا سا جہالا آیا برساجلا گیا

1146. Clouds like those of *Koar* appeared, and the rain passed over.

کواہنس کی سی چال سیکھتا تھا اپنی بھی چال بھول گیا

1147. The crow whilst learning to walk like a swan, forgot its own gait.

کواناک لیگیا ناک کو نہیں دیکھتی ہیں

کو یکے پیچھے دوری جاتی ہیں

1148. The crow has taken away your nose : not perceiving it, they set off to overtake the crow.  
See Sect. I. No. 865.

کو تھی دھوئے کچھ ہات لگے

1149. In washing the house the plaster sticks to the fingers.

کو تھی کھٹلے کو ہاتھ نہ لگا وگھر بار تمہارا رہی

1150. Let alone the cupboard and the clothes press, and the whole house is yours.

کودوں دیئے پرھے ہیں

1151. He studied by presenting *Kodo* (paspalum).

He bribed his master to let him be idle and so learnt nothing.

کورے کے واسطے مسجد دھاتے ہیں

1152. They upset a mosque for a *Kouree*.

کورہ میں کھاج

1153. In the leprosy, (to catch) the itch.

(Eng.) Misfortune never comes single.

کورے کے خون نہیں ہوتے

1154. Blood is not shed for a *Kouree*.

i. e. For a trifle.

کو سے جیدیں اسیسے مرین

1155. We live by your curse, and perish by your benedictions.

کولی کا گھر جلے قلندر گیندہ مانگیں

1156. The grazier's house is on fire, and the *Qul-undur* begs for a sheep.

کون ہر روز اتالیق ہو سمجھانے کا

1157. Who can give private instruction day after day.

کون مایہ لا آدمی ہی جوابنے گھروال روٹی نہیں کھاتا

1158. What worthy man is there, who cannot get bread and pulse at home.

کون سا درخت ہی جسے ہوا نہیں لگے

1159. What tree is there that the wind reaches not.

کون کہے راجا جی ننگے ہیں

1160. Who shall say that the *Rājā* is in raga.

گو ندے کے اس پار یا اس پار

1161. On this or that side of the platter.

i. e. To migrate from the blue bed to the brown.

کوئل بولی اور سہ بڈی دوی

1162. The *Koïl* sings and the collector has disappeared,

The engagement for the revenues was formerly made with reference to the period of harvest, when the money was collected by persons appointed temporarily for that purpose. The *Koïl* or Indian cuckoo sings at the *Rubbi* or spring harvest, and the proverb implies, that a person is absent precisely when he should be engaged in his duty.

کوہلوں کے دالے میں ہاتھ کالے

1163. The hands are blackened by brokerage in coals.

(Eng.) Who shall touch pitch and not be defiled.

کوئی تولوں کم کوئی مولوں کم

1164. Some are of light weight, and some of little price.

کوئی کھسی کی قبر میں نہیں جائیگا

1165. No one will go into another's grave.

i. e. Every one will be judged after life according to his own deeds.

کوئے نے دیا تکر اتو میرا گیا بھکرا

1166. No one gave me any thing, and my hunger was dissipated.

i. e. Being always disappointed I ceased to hope.

کہاں راجہ بھوج کہاں گنگا تیلی

1167. What connexion is there between *Rājā Bhoj* and *GUNGA* the oilman.

کہاں چھپوں جیو نئی کابل نہیں ملتا

1168. Where shall I hide; I cannot find an ant-hole.

کہیں اوس سے پیاس بجھنی ہی

1169. Is thirst ever allayed by the dews of heaven.

کہیں تل دھرنے کی جگہ نہیں

1170. There is not even room for a sesamum seed.

کیا د رزیکا کوچ کیا مقام

1171. What signifies it to a tailor whether he march or halt,

i. e. He has only his needle, &c. to carry,

کیا ننگی نہے کنی اور کیا نچور یگی

1172. If you bathe naked, what clothes would you wring,

کیا شان میں جفتے بر جا میں گے

1173. What; will the threads of your dignity be unravelled.

This and the three following are said, in reproof of frivolous and indolent reluctance to do any thing. See also Sect. I. No. 913.

کیا چوریاں بہوت جائیں گی

1174. What; will the armlets be broken.

کیا پاؤں میں مہندی لگی ہی

1175. Have you applied *Mihndee* to your feet.

کیا منہ میں کھنگھنیاں بھری ہیں

1176. Have you got boiled pease in your mouth.

*Guonghnee* is pulse that has been softened by boiling, and seasoned with pepper and salt.

کیا کلہیا میں گر بہور نا ہی

1177. Would you break treacle in an earthen jar?

Said in reproof of any unnecessary and mischievous action.

کیا دن جاتے دیکھے

1178. How I find time passes.



کیا آگ لینے آئے تھے

1179. What; they came to get fire.

That is the person came for some other purpose than the avowed one.

کیا منہ سے پھول جھرتے ہیں

1180. What; flowers fall from his mouth.

Said of a person who deals in scandal or abuse.

کیا مہندہ میں پھٹکار برس رہی ہے

1181. How; curses are raining on your face.

کیا مٹی بگڑ رہی ہے

1182. How; the clay is vitiated.

Said of a person afflicted with universal disease or of one of great depravity.

کیا کابل میں گدھے نہیں ہوتے

1183. What; are there no asses in *Caubul*.

کیا کام کیا دل سے دیوانے کو کیا کہئے

1184. What; has the heart done, what shall I say to the idiot.

کیا پر کر نجانا میں ہوئی تو کر د کھلائی

1185. It was done, but like a person not knowing his business; had I been there I would have taught something better.

کیوں گانٹوں میں کھسیٹنے ہو

1186. Why do you drag any thing amongst thorns.

کیوں بہشت میں لانی مارتے ہو

1187. Why do you spurn at paradise.

Said in reproof of worldly enjoyment.

کیوں جیسا جیسا کرتے ہو

1188. Why do you speak as if you were chewing any thing.

i. e. Why do you hesitate.

کیا آنکھوں میں خاک ڈالتے ہو

1189. Why; would you throw dust into my eyes.

کھانا وہاں کھاؤ تو وہاں تہہ بہاں ہو

1190. Eat your dinner there, but wash your hands here.

i. e. Use dispatch.

کھانے کے دانت اور ہیں اور د کھانے کے اور

1191. There are some teeth to eat with, some to exhibit: i. e. some things are for use and others for shew.

کھانے کو ادنت اور کھانے کو مچھنوں

1192. A camel at a meal, but a *Mujnoon* (an idiot) at work.

کھاوے پان اور تکریم کو حیران

1193. He eats *Pawn* and is puzzled with bread.

کھائے ترے دے کھا کے - بڈگ

1194. The sweetmeats are eaten by shewing his  
horn.

*i. e.* To obtain any thing by intimidation.

کھائے پر کھا یا وہ بھی کھا گیا

1195. One meal on another, and all in vain.

کھا و نہ کھا و منہ لہو بہرا

1196. Whether he eats or not his mouth is full of  
blood.

کھائے نہ کھلا ہے خالہ دیدوں آگے باے

1197. My aunt neither ate nor gave to eat, but  
kept it to look at.

*(Eng.)* To be like the dog in the manger.

کھائیں ہیں گھرائیں اور رہیں خضر کے پاس

1198. They eat and drink at home, and trust to  
KHIZZER.

کھائیں کھیکا اور گائیں کھیکا

1199. They eat the food of one, and sing the praise  
of another.

کھایا بری کہ مایا

1200. Which is best, enjoyment or thrift.

کھری مزدوری جو کھام

1201. Diligent labour has abundant employment.

کھر ہوئے کھوتا اسے عرش کا توتا

1202. Evil for good, and there is no chance of the ninth heaven.

کھری جا رہا ہے بر تو نہیں سوئے تھی

1203. Have you not slept on a bed without a matrass.

کھلاوے گھی شکر مارے ایک ہی تکر

1204. Feed him with Ghee and sugar, so that he will do the job at a blow.

کھلانے کا نام نہیں رولانے کا نام

1205. There is no note of being fed, but there is a name for vexation.

i. e. A man more easily remembers injuries than benefits.

کھوائے دے بن اور بھی جائیں

1206. Can they row one way, and drop down another.

کھیت پڑی کھنڈے

1207. Stick to the plough.

کھوتے کی بل بچھڑا کو دتا ہی

1208. The calf dances by the strength of the pin.

See کو سالہ

کھوئی پر سچی گدسیاں کھائے

1209. An ill got capital will be fatal to the owner.

کہیںچوں نہ کھان بندوں نہ بٹھان

1210. If I do not pull a bow, how shall I be called a soldier.

گاری دیکھ پاؤں بھولے

1211. On seeing the carriage his feet swell.

گل والا جیتی مال والا ہاری

1212. The long faced fellow wins, he that has cash loses.

گانا رونا کسکو نہیں آتا

1213. Who is there that can neither sing nor cry.

گاؤ بجاؤ کوری نہ پاؤ

1214. Sing and play, you will not get a Kouree.

گاؤں بھاگے بگیا لاکے

1215. The village is deserted, and the harvest comes on.

گائے کو اپنی صدفنگہ بھاری نہیں ہیں

1216. The cow does not find her own horns heavy.

گائے نہ آوے بچوے لاج

1217. A cow is not ashamed of her calf.

گدیا کھلا بدیا پارس

1218. When the packet is unbound, the precious stone is a daughter.

کدّری سی بی بی ایں شیخ جی کفارے ہو

1219. A lady of mean appearance, and yet it is;  
come! out of the way, *Shuckh*.

گدھا کرا بہار سے مرغی کے کان توٹے

1220. An ass fell from a rock, the fowl's ear was  
split.

گدھا پانی پئے کھنگول کے

1221. When an ass drinks he rejects the scum.

گدھے کا جینا تو رے دن بھلا

1222. It is best for an ass to be short lived.

*Who leads a life of labour, might as well be dead.*

گدھے کوئی کہیں گھوڑے ہوئے ہیں

1223. Will an ass ever become a horse.

گدھے کو پوری اور حلوا

1224. Cakes and sugar plums for an ass. See  
Sect. I. No. 926.

گدھے کو زعفران دے اسنے کہا میری آنکھ پہوری

1225. If you give an ass saffron, he will say, it  
hurts his eyes.

گدھے بھی جوانی میں پہلے مغلوم دیتے ہیں

1226. Even an ass promises well whilst young.

گذرکسی گزراں کیا جھونپڑا کیا میدان

1227. Transitory things pass away; what is the  
difference between a house or a hovel.

گرا پایا کا ہو کر تیرلو

1228. If you find any thing that is dropped, will you call out to any one else to take it.

گر جا سو بر صا

1229. There is thunders as well as rain.

[i. e. The act should accompany the promise or threat.

کر و گور ہی رہا جیلا شکر ہو گیا

1230. The master was but Gopī (molasses) the disciple is sugar.

گر وہ میں گوری نہیں اور بازار کی سیر

1231. He has not a *Kouree* in his purse, and he visits the market.

گر وہ کان بیچنے پر عقل نہ دے بیچے

1232. Give what you have in your pocket, but not understanding.

کلہری پیرا تو نہیں مانگتی

1233. A squirrel does not wish for sweetmeats.

کنجی کبوتری اور محل میں نہ ہرا

1234. A bald patched pigeon and a dwelling in a palace.

کنجی ہتھیلی کی گورہ کا اندوا

1235. A bald headed chambermaid and a tassel on her topknot.

گندھے ہوئے کا گندہ شوربا

1236 Stinking meat, stinking broth.

گنگا کسکی کھدائی ہی

1237. Who has dug the Ganges.

گنگا تر کے اور شہزاد پور کے بیٹھے

1238. Cross the Ganges and there is the market  
of Shahzadpur.

گودھ میں بیٹھے کے آنکھ میں انگلی

1239. Perched on your hip, he will poke your  
eyes out.

گود کا کھلا پا گود میں نہیں رہتا

1240. Although fed on your lap, he does not re-  
main in it.

گڑ کھا نہیں دلوئے میں جھید کریں

1241. When they have eaten the Gūr, they make a  
hole in the bucket.

گڑ چراؤ تو پاپ تل چراؤ تو پاپ

1242. It is sin, whether you steal sesamum, or  
sugar.

گڑشت ناخن سے کوئی جدا ہوتا ہی

1243. Is the flesh separate from the nail.

گولا باروت کہیں جائے طلب لینے سے کام

1244. Let the shot go where it will, I must go get  
my pay.



گوئے آنی برات بھوکولگی هگاس

1245. The bridegroom's train has arrived, the bride has retired.

گوہ میں کوری کرے تود انتہیں سے اٹھائیں

1246. If a *Komtee* should fall into ordure, they would pick it up with their teeth. See Sect. 1. No. 943.

گوہ کا پوت نوسادر

1247. Sal ammoniac is the child of ordure.

گوہ کا کیر اکوہ میں رہی

1248. The worm generated by ordure, lives in it.

کیدر کی بیہکی

1249. A jackall's rage.

Said in contempt. There roared the wrathful mouse.

گئے دہن ووہی کرم کے لچھن

1250. He went to the south, and had the same fortune.

گئے بچارے روزی رہی ایک کم نہیں

1251. An unlucky fellow fasted one day, but thirty, less one, remained.

گھاس میں کیا سانپ نہیں بھرتا

1252. Snakes lurk in the grass.

گھائی کی میری توئے کی تیری

1253. What is in the pot is mine, what is on the plate is yours.

گھر آیا میری نمارے

1254. He is in your house, and though an enemy, kill him not.

گھر بار کے یوت بہتار کے

1255. A friend's house and a concubine's child.

گھر ہر ہنسیانہ نکلنے کاہ تھوکنے

1256. The house is full of sickles, there is nothing to swallow or reject.

The house is full of quick knucks of no sort of utility.

گھر تنگ بھور بر جڈگ

1257. The house is small, and the lady is lusty.

گھر جہور حصر اقام

1258. He has left his house, and lodges in the church yard.

گھر جگہ تو باہر چین

1259. When there is happiness at home there is pleasure abroad.

گھر میں سے آئے ہند بساتو دے

1260. I am come from home, do you tell me the news.

گھر کاچ ہو بہہ کیند وں کو

1261. There is work in doors, but the bride is in the court yard.

گھر سے باہر بہلا

1262. Better abroad then at home.

گھر کے جا لے لئے پیر تے ہیں

1263. They go about procuring cobwebs.

i. e. To spy into peoples houses under frivolous pretexts.

گھر کے دال مرغی برابر

1264. Pease at home are equal to fowls abroad.

گھر کی بی بی ہاند تی گھر کتوں جو کا

1265. When the mistress of the house is always gadding, the house is fit for dogs.

گھر کی جلی بن گئے اور بن میں لاکے آگ

بن بچارا کیا کرے جو کرموں لاکے آگ

1266. When his house was burnt he went to the thicket; the thicket caught fire; what shall the unlucky fellow do, if fate, play the incendiary.

گھر کا جوگی جو گیا باہر کا جوگی سدہ

1267. A *Jogee* is but a beggar at home, a saint abroad.

(Eng.) A prophet has no praise in his own country.

گھر کا بھیدی لنگا دھاے

1268. A domestic foe would ruin *Lunka*.

گھر کر گھر کر ستر بلا سر وھر

1269. Who builds a house and takes a wife, heaps seventy afflictions on his head.

گھر کھو دے آئندہن بہشت

1270. A house pulled down will supply abundant fuel.

گھر گور تو باھر ماما کی

1271. A Gōrōo at home, but abroad a beggar.

گھر گھر مٹیاری چولہے

1272. In every house pots on the fire.

گھر گھر ایل ہی لیکھا

1273. In every house one regulation.

Every community has its peculiar customs.

گھر گھر بیست نہ کٹیجے تو کاو کاو تو کٹیجے

1274. If you have not a friend in every house, have one in every village.

گھر میں بکیں چوھے اور باھر کہیں پی

1275. They stew rats in doors, and say abroad they are boiling milk.

گھر میں نہیں تاگا البیلا مانگے پاگا

1276. There is not a thread in the house, and the blockhead wants a turban.

گھر نہ گھر بار میان محلے دار

1277. He has neither house nor family, and the gentleman is called a housekeeper.

گھرے میں تولا گھرے میں ماشہ

1278. A *Tolu* one hour, and a *Mashu* the next.

Said of a capricious person.

گھرے دو میں مر لیا باجی کی

1279. In two hours the pipes will strike up.

کہن لگ گیا

1280. An eclipse has befallen.

گھوڑے پرلتے لی تیں قفانوں کا دل باندھیں

1281. The lady mounts a steed and yet orders three circles of screens to the tent.

گھوڑے کی دم پر بھیگی تو اینی ہی مگھی ہلائی کا

1282. The horse's tail is long, that he may brush away the flies from his own body.

گھوڑے بیچ کر سوئے ہیں

1283. Having sold the horse they go to sleep.

گھونگی میں پکایا سیببی میں کھایا

1284. Boiled in a muscle shell and eaten in a cockle shell.

گھی سنوارے سالنہ اور بری بہو کا ناؤں

1285. The dish cooked with *Ghee* and nominally the elder son's wife (the cook).

گھی کے کھی سے جا لگا ہی

1286. He has fallen in with the *Ghee* skin.

i. e. He has encountered one who will feed or maintain him.

لا تہی لے پاؤں کے خاک

1287. The feet will only get dusty, from the use of a staff.

لا تہی مارے پانی نہیں جدا ہوتا

1288. There is no separating water by beating it with a stick.

لاتوں کے بھوک باتوں سے نہیں مانتی

1289. He needs a stick, words are of no avail.

لا دے لادن دے ہانکن والا ساتھ دے

1290. Provide the load, the beast, and some one to clear the way.

لا دکاناؤں بھنبھا ر خا تون

1291. The darling's name is BHUMBHAR KHATON.

لا دمیں آئی ککری بدل جاوے کرا

1292. When he comes first to woo, the fowl is a nightingale, but he will go away a crow.

لا لچ کن گھر بناس

1293. A covetous temper thinks every thing nothing.

لائے گادارانو کھائی گی داری فلائے گادارانو پری گی حواری

1294. If the husband bring any thing the wife will eat, but if the husband procure nothing the wife must go without.

لتیا بگانا مال بندی وادل دریاو

1295. When another's wealth is stolen, you are exceedingly magnanimous.

لرائی کا گھر ہانسی روگ کا گھر کھانسی

1296. Laughter is the source of quarrelling, and coughing of disease.

لرتی تو نہیں موگی مارتی ہیں

1297. They fight, but no mischief comes of it.

لرتوں کے پیچھے اور بھاگتوں کے اگے

1298 In the rear of the fighters, and van of the fliers.

لرگی کے باؤں بالئے میں پہچانی جاتی ہیں

1299. Whilst the child in his cradle, you may know, what he is.

لر کے کو جب یہیر بالیگیا تب تہی باندھی

1300. When the wolf has run off with the child, the door is made fast.

لڑکا جنی بی بی اور بیٹی باندھیں میاں

1301. When the lady is brought to bed, the gentleman girds his belly.

لڑکا رووے بالوں کو فانی رووے مندا آئی کو

1302. The boy cries for his hair, and the barber for a shave.

لڑکوں کا کھیل جیروں کا مرن

1303. Boy's play is death to the birds.

لڑے نہ بہرے زرا بہنے بہرے

1304. He encounters nothing, but struts about in his mail.

لڑیں نہ بہرے بن ترکش باندھے بہرے

1305. They have neither fought nor encountered, but flourish their quivers.

لکڑی پر فقیر

1306. His staff makes him a *Fuqeer*.

لکھو بند ریاجا بے بان آرکئے جتیارہ گئے کان

1307. As LUKHOO was eating *Pan*, she lost her topknot and kept her ears.

Said in ridicule of a woman, who whilst setting up for elegance becomes ridiculous.

لکھے نہ پڑھے نام محمد فاضل

1308. He neither reads nor writes, but is named MOHAMMUD FAZIL (the eloquent).



لگے تو تیر نہیں تو تکہ

1309. If it hit it, a shaft, if not a ball.

i. e. A blunt headed arrow,

لگا سو بھگا

1310. Begun and done.

Said of the shortness of life, &c.

لگے بغل میں جہان کئے

1311. He began to look at his armpit.

i. e. He was ashamed.

لگے تو تہی بہیقوں بولنے

1312. The parrot out with the secrets.

لنکامیں چھو تا صوبا دن گزکا

1313. A dwarf at *Lunka*, is a hundred and fifty-two cubits.

The inhabitants of *Lunka* are supposed by the *Hindus* to be still *Rakshasus*, giants and demons.

لنگرے نے چور پکڑا دورِ بومیان اندھے

1314. The cripple seized a thief, and the blind man ran to his assistance.

لنگہ کے تلاؤری تو ملے کے ماہوری

1315. If you get any booty you shall have your pay.

*Tilawur* is said to mean plunder, from *Tilawur*, a district infamous for robbers.

لوٹ کا موصل بھی بہت ہی

1316. A pestle is something, to plunder.

لوندی کا یار سدا خوار

1317. A slave girl's lover is always a pauper.

لوندی ہو کر کما نابی بی بن کر کھانا

1318. Whilst a slave she toils, when a lady she feeds.

لوندی کو لوندی کہا رو دیا بی بی کو لوندی کہا ہنس دیا

1319. If you call a slave a slave she cries, if you call a lady a slave she laughs.

لوہا جانے لوہا رجانے دھونکنے ہارے کے بلا جانے

1320. The iron knows, the blacksmith knows, the bellows blower's labour knows.

i. e. Any body may know for me.

لوہے کی مندی میں مار ہی مار

1321. In the blacksmith's quarter it is always, beat beat.

لوہو لگا شہدوں میں ملے

1322. He is smeared with blood and thinks himself martyr.

لبا لبیا پھر دیکھا تو ہاتھ ہی کالی ہیں

1323. I have been rubbing repeatedly, but my hand is still black.

لینا مرے کہہ دینا

1324. Shall he who receives die, or he who gives.

لے جکے ہتی اور کور ابا فی کیا رہا زین اور گھوڑا

1325. We have got the curry-comb and the whip, there remain nothing but the saddle and the horse.

لیلی کو سجنوں کی آنکھیں سے دیکھنا

1326. One must behold LUELEE, with the eyes of MUJNOON.

A ready answer to those who are surprised at the whimsies of love.  
(Eng.) There is no accounting for taste.

لے دے آقا کھتوتی میں

1327. Put flour into the platter.

It is said of a person who thinks only of his own wants, and who makes such reply to whatever is desired of him.

لینا نہ دینا کارے نہ مثلے

1328. Neither to take nor give, business or situation.

لینا نہ دینا کا رہی پوری جینا

1329. Neither to take nor give, and fill a cart with pulse.

لینا ایک نہ دینا دو

1330. Neither to take one, nor pay two.

A a a

لینے کی دینے پڑی

1331. What I had to receive, is changed to, what I have to pay.

مات کا مات بگڑا ہوا

1332. Every jar is musty.

i. e. The contents of it : said of persons, equally good for nothing.

مارے مارے دھوڑا رانی

1333. The conflict raised the dust.

Equivalent to the phrase, to kick up a dust.

ہار پیچھے سنوار

1334. Peace after blows.

مار کے آگے بہت بھاگتا ہے

1335. Many persons run away from a fight.

مارنے والے سے جلانے والا برا داتا ہے

1336. Those who give life are more bountiful, than those who give death.

مار مار کئے جاے فتح و امالی ہی

1337. The conflict may be maintained, but victory is from God.

مارا مہہ طباق آگے دھرانہ کھائے

1338. A beaten man is afraid to eat, though the platter is before him.

مار آے کا ہاتھ پکرا جاتا ہی کہنے والے کی زبان نہیں  
بکری جاتی

1339. You may hold the hand of one who is going  
to strike you, but you cannot stop the tongue  
of him who reviles you.

ماما پختہ باں کھایا کئے ہیں

1340. The cakes made by his mother are all eaten.

*PookMares*, is a cake laid over a dish when brought to table, to keep it  
warm.

ما کا مان بہلا

1341. A mother's love is the best of all.

مانگ جانچ کے گئے جہانجا مانگ لیں تو لاگے لا جا

1342. How often is the beggar sent away with  
nothing, and if he get any thing, he is put to  
shame.

ماں ابلی باپ تیلی بیتاشاغ زعفران

1343. The mother was a match for the father, who  
was an oil man, but the son is a bunch of saffron.

*Elee* is merely introduced as a rhyme to *Telee*; the metaphorical epithet  
of the son, means, a person who gives himself airs.

ماں جہور تموصی سے مزاج

1344. Having left his mother, he has attached  
himself to *Moosa*.

ماں نہ مانگا جا یا صہی لوگ پرا یا

1345. Neither mother, nor maternal relation, all the world, all strangers.

ماں مرے موسیٰ جے

1346. Let my mother die, so *Moosa* live.

ماں رووے تلوار کے گھاو سے باپ رووے تیر کے گھاو سے

1347. The mother mourns the sword-cut, the father cries for the wound made by the arrow.

i. e. They appreciate a son's demerits or blemishes differently.

ماں نارنگی باپ کو لا بیٹا روشن الدولہ

1348. The mother an orange, the father a lemon, the son, the light of fortune. See No. 1343.

ماں پھاری باپ کچر بیٹا مرزا سنجر

1349. The mother a chamber-wench, the father a green-man, the son *MIRZA SUNJUR*. See the last.

ماں پسنھاری بھلی اور باپ ہفت ہزاری بھلا نہیں

1350. A mother that grinds corn, is better than a father of the rank of eight thousand.

Rank in the *Mogul* court was regulated by the number of horse, supposed to be attached to the dignity.

مائیں مائیں صب ملیں باپ کو بی نہیں ملے

1351. Plenty of mothers but not a master.

Beggars commonly address females by the term mother, and men by some word of respect: the phrase implies that no benefactor or patron is met with.

ماہ نلال بارہے پہاکن گوری کا رہے

1352. When the moon encreases in *Phagoon* (March-April,) the knees are straightened.

i. e. The weather is getting warm, and people no longer sleep huddled up.

مت کر ساسن برائی تیرے آگے بھی جائی

1353. Mother-in-law do not use me ill, there is one before you (your daughter) to be exposed to similar treatment; (when married.)

مجھ کو کوئی نہ مارے تو صبر مار آؤں

1354. If they will keep their hands from me, I will thrash them all.

مجھی تو نہیں کہ سر جائیگی

1355. It is not fish, that it should putrify.

محلے میں آگئی ہرات پر وین کو لگی ہگاس

1356. When the procession came into the street, my neighbour made an excuse, to absent herself.

منجہادیم خاں کے صالی

1357. My lord's brother-in-law.

Said of a poor man, who gives himself airs.

مدعی مدعا علیہ ناؤ میں شاہد پیر نے جائیں

1358. The plaintiff and defendant are in a boat, the witnesses are obliged to swim.

The proof of the transaction resting with the witnesses, they have more occasion to exert themselves in court than the parties.

مر پر میری جو رو ہو رہی

1359 Be my wife still, whatever may be my trouble.

مر تا کیا نہ کر تا

1360. He who is prepared to die, what will he not attempt?

مرد کو بیتہ کر روتے ہیں روزی کو کھڑے ہو کر

1361. Dying men groan at their ease, labouring men must groan upright.

مردے پر جیسے مومن مٹی ویسے ہزار ہن

1362. A hundred *muns* of earth upon a corpse, are as good as a thousand.

مرد کو گرد ضرور رہی

1363. Labour is the lot of man.

مرد کا نوکر مرے برس دن میں رند کی کا نوکر مرے چہد  
مہینے میں

1364. The servant of a man may live a year, the slave of a woman will die in six months.

مرزا پھوٹا

1365. Prince Fool.

مرغی کے خواب میں دانہ بھی دانہ ہی

1366. In the dreams of a fowl, barley is barley.



مرغی اپنی جان سے گئی کھانے والے کو مرانہ ۱۱

1367. The fowl has lost its life, and he who eats it, has but little relish for it.

Said of a service performed, with toil; and accepted, with indifference.

مرغی کو تکی کا ہی گھاؤ بس ہی

1368. A wound from a spindle, is enough for a fowl.

مرغا بانگ نہ دے بگا تو صبح ہی نہ ہو دیگی

1369. If the cock should not crow, will the day not dawn.

مرے نہ مانجھا دے

1370. They neither die, nor give a feast.

مسلمانی آبادانی

1371. Where there are *Mosulmans*, there is culture.

مسیت دہ گئی میرا پرہ کنی

1372. The mosque has fallen, but the pulpit stands.

مسی کا جل کسکو میاں جلی بھس کو

1373. For whom shall I stain my teeth or blacken my eyelashes, the master is turned to ashes.

مشعلچی آپ ہی اندھا

1374. The torch bearer, himself is in the dark (blind.)

مفلسی میں آتا کیا

1375. In poverty the flour is sodden.

مفلسی اور فالسے کا شربت

1376. Indigence, and *Phalsu Shurbut*,

Incompatibility of circumstances, and pretensions: the *Phalsu* is a small plum.

مفلس سے سوال حرام ہی

1377. It is unlawful, to beg from a beggar.

مقدور کی ماں گورتی ہی رگرتی ہی

1378. Scowring *Cowris* is the mother of opulence.

(Eng.) Take care of the pence, and the pounds will take care of themselves.

مکے میں رہتے ہیں پر حج نہیں کیا

1379. Living at *Mukka*, does not make a pilgrim-  
grimage.

(Eng.) The nearer the Church, the farther from God.

مکے گئے نہ مدینے گئے بیچ ہی بیچ جا جی رہے

1380. He neither went to *Mukka* nor *Mudeend*,  
but was a pilgrim nevertheless.

ملا نہ ہو گا تو کیا مسجد میں اذان ہی نہ ہو گی

1381. If there be no *Molla*,<sup>(priest)</sup> should there not be  
morning prayer.

ملا جی کیا کہیں آغوں جی آگے ہی سمجھے ہوئے ہیں

1382. What can the *Molla* teach, that the master  
has not learnt before.

ملاحی کے ملاحی دی بانس کے بانسی کھائی

1383. He paid the fare to the ferryman, but notwithstanding, got a thrashing.

ملکی کیا جانے پرانی دل کی

1384. What should a clown know of another's thoughts.

من بہاے موندی ہلائے

1385. When the mind assents, the head nods.

من بہر کا سر ہلاتے ہیں بدبھاہر کی جیب نہیں ہلاتی

1386. The head that weigh a *mun* shakes, but the tongue that does not weigh a *pyce* is immoveable.

من مانے گھر جانے

1387. To go home, when so inclined.

من موتیوں بیاد من چاولوں بیاد

1388. A marriage may be celebrated with a *mun* of rice, as well as a *mun* of pearls.

موت کو بکرے تو تپ کو راضی ہووے

1389. When death is at hand, a fever is a favour.

موت بھلی کہ جان کند

1390. Is death or dying preferable.

موت سر پر کھیلتی ہی

1391. Death hovers over our heads.

موتیں گے اور سو رہیں گے

1392. When we die, I shall get a good nap.

موتی کا چنگل

1393. The clutches of a tyrant.

مورکھ کی صاریزین چتر کی ایک گھری

1394. A blockhead takes a whole night, for what a clever fellow will do in an hour.

موری کی اینٹ جو بارے چرے

1395. The bricks of the drain, have ascended to the terrace.

Said of a Parvenu.

موکو نہ تو کو لے جو لے میں جھو کو

1396. It is neither for you nor me ; take it, and throw it into the fire.

مول سے بیاج بیمارا ہوتا ہی

1397. The interest is more prized than the principal.

موم کی ناک

1398. A nose of wax.

Said of one who is repeatedly punished, for repeated offences, seeming to regard the cutting off of his nose, no more than as if it were but of wax.

منہ پر مانی بدتہہ پیچھے سو رکھانی

1399. She treats them to their face, as if she were a relation, but abuses them behind their backs.

منہ ما نگے موت نہیں ملتی

1400. Though death be called, he does not come.

منہ کالا بخت اجالا

1401. His face is foul, but his fortune is fair.

مہ میں آنت نہ پست میں دانست

1402. He has neither bowels in his mouth, nor teeth in his belly.

مہ ماٹکا بھر پایا

1403. The mouth asked, and was filled.

مہ ہی مہ مارے اور توبہ توبہ پکارے

1404. Whilst boxed on the ears, he promised amendment.

مہ پرلی لوہی تو کیا کریگا کوبی

1405. He has thrown a blanket over his face, what can any one do with him.

Said of one insensible of disgrace.

مہ دیکھے سب کہیں

1406. All can speak, when they see his countenance.

Said of a great man's flatterers.

مہ سے لام کاف مت نکالو

1407. Emit not *Lam Kaf* (the letters,) from your mouth.

i. e. Be silent.

مہہ پر ہوا کیاں ار نے لگیں

1408. The air is playing upon his face.

i. e. His looks betray him.

مہہ سے رال تکی پڑتی ہی

1409. Resin drops from his mouth.

Said of one who has fetid breath.

مہہ کو کالک لگا گئی

1410. He has blackened his face.

i. e. He has lost his character, and disgraced his family.

مہہ پر فحاک ملبی ہی

1411. He has spread ashes over his face.

مہہ ہالی ستر بلا تالی

1412. From opening the mouth, seventy ills may ensue.

مہہ نور نہ بیست صبور

1413. Nor light on the face, nor patience in the belly.

i. e. To have neither fortune nor philosophy.

موندے سر پر پانی پر آہ ہیل کیا

1414. The water poured upon a bald pate has trickled off again.

Said of a blockhead on whom instruction is affused in vain.

موندے باپ کے بری بری آنکھیں

1415. The eyes of a dead father are large. See the next.

موئے بیل کی بری بری آنکھیں

1416. The eyes of a dead ox, are large.

Said when praises are bestowed upon a person deceased.

موئے یرکوئی کسی کے کام نہیں آتا

1417. No one can be of any service after death.

موئے کی قبر اور جیتے کا گھر

1418. A grave for the dead, and a house for the living.

موئے شیر سے جیتی بلی بھلی

1419. A live cat, is better than a dead tiger.

موئے کیوں کہ سانس نہ آئی

1420. Why did he die? for lack of breath.

موئی ماکی توئی سگائی

1421. When a mother dies, the relationship is sundered.

Death spares not any worldly ties.

موئے جوں

1422. A dead louse.

A term of contempt for any one.

مہر ہی پر دودھ نہیں

1423. There is kindness, but no milk.

(Eng.) Fair words wont fill empty bellies.

مہر گئی محبت گئی گئی نان اور بان  
حق سے منہ جھلس کے بدا کیا مہماں

1424. Neither hospitality nor civility, neither bread nor betle, the guest got a whiff of the *Hooqqa*, and his leave.

میتھا میتھا ہب ہب کر وا کر وا تھو تھو

1425. The sweet is gobbled up, the bitter rejected.

میتھا اور کھٹونی بھر

1426. Sweet and a full platter.

میتھی جھری

1427. A sugared stick.

(Eng.) A gilt pill. Some temporary suffering or inconvenience leading to future advantage.

میرا باپ سخی تھا پر اے برہے آزاد کرتا تھا

1428. My father was a liberal man, he used to set other folks female slaves at liberty.

میرا ما تھا تبھی تھنکا تھا

1429. It was hammered upon my forehead.

i. e. It was my destiny.

میرے ہی سورا جہ کے نہیں اور راجہ میرا منگتا

1430. I have what the *Rájá* has not, and he must come begging to me.

Applied to one who boast of his own comforts or possessions.



میں مروں تاکے لئے تو مرے وا کے لئے

1431. I am dying for you, and you for another.

See Part. II. Sect. I. 1057.

میں بھولی کہ بنیتھ

1432. Which is the simpleton I or the Pedlar.

میں کروں تیری بھلائی تو کرے میری آنکھ میں سلائی

1433. I seek to do you good, and you would run a needle into my eyes.

میں بیہنگن کانوکرنہیں آپ کانوکرہوں

1434. I am your honour's servant, not the slave of the egg-apple.

Said by one who refuses to fulfill dishonest or disreputable duties.

میںذکی کوز کام ہوا

1435. Has the frog caught cold.

Said of an insignificant person who gives himself airs of importance.

ناتانہ گوتا کھرا ہو کر روتا

1436. If of neither kith nor kind what do you get up, and cry for.

مادان کی دوستی جی کا زبان

1437. The friendship of a fool is the plague of one's life.

نادان دوست سے دانا دشمن بہلا

1438. A sensible foe, is preferable to a foolish friend.

ناک کے ریختہ سے بدتر کر دالا ہی

1439. He has treated me worse than snivel.

ناک تو کٹے پر وہ خوبھی میں مرے

1440. The nose is cut off, but she will die a beauty.

ناسی شاہ کما کھاوے نامی جیور مارا جاوے

1441. A famous prince is honoured, a famous thief is hanged.

نام بڑا اور دھرسن تھوڑا

1442. A great name, and a little body.

نانی آگے نینوا گئے کی باتیں

1443. To talk of a grand dame in granny's presence.

نائی صبت کے پاؤں دھوئے اپنی دھوتی لجاے

1444. The barber washes every one's feet, but thinks it beneath him to wash his own.

نہ رہے ماں نہ رہے منی آخر نہ نیا نہ نانی

1445. Neither respect nor pride can last for ever: all that is perishable will perish, when the world is at an end.

نفری میں نخر کیا

1446. What has servitude to do with excuses.

نقارے باج دمامے باج گئے

1447. The sound of the *Nuqara*, and *Dumamu*, (kettle drums) have ceased.

نکاحی نہ بیاہی مہر و کپانسی آئی

1448. There was no marriage ceremony: whence came Mistress Mundoo.

The *Beyah* is a marriage, attended with the procession of bringing home the bride, and public rejoicings; the *Nikah* is the marriage by contract without such publicity.

نکئی کی ناک کٹی سوا تر اور برہی

1449. The nose of one who has had it cut off, grows an ell and quarter.

A person who has suffered public disgrace, is more likely than before to incur it again, becoming indifferent to the loss of reputation.

نکھوٹے ہاتھ منگائی ترار و لاگی بات

1450. A fellow with a slit nose, went to a market: he went for the scales, and brought the weights.

نکامارا نلوا توٹی

1451. A blow with a reed may break the shin.

نمازی کا تنکا

1452. The preacher's penny.

(Eng.) St. PETER's pence; or no penny, no pater noster.

ننگوں کو یہ کہوں نے لوٹ لیا

1453. The hungry have rifled the naked.

ننگی کیا نہای گی کیا بچو ریگی

1454. How is a naked woman to bathe, and what clothes is she to wring.

ننگ دھرننگ

1455. Quite naked.

i. e. Shameless or barefaced.

نو کري نيت نبي

1456. Servitude is ever new.

i. e. There is always fresh work to be done.

نو کري ارند کي جرہی

1457. Service is the root of the castor oil tree.

The Ricinus takes little root. (Eng.) Service is no inheritance.

نو کو ندی اور رس نیکی

1458. Nine platters, and ten to give them to.

The *Neg* is a present made to relations, and servants at weddings.

نومین تل کھائے پھر تلیر کا تلیر

1459. He has expended nine *muns* of oil, and demands the sediment.

نون والے کانوں کرا اٹھا لیا کھی والے کا کھی کرا اٹھا  
کیا اٹھا یا

1460. When the Salt dealer's Salt falls he may pick it up again; but if the Butterman drop his *Ghee*, how is that to be recovered.

نہ ایک ہنستا بہا نہ ایک روتا بہا

1461. It is not good either to laugh or weep alone.

نہ باسی بھی نہ کٹا کھائے

1462. There was nothing left, nor was any given to the dogs.

نہ بولی نہ بولی بولی تو ایک بڑھڑکھینچ مارا

1463. When he who does not wish to speak is obliged to speak, he utters stones.

Said of (a sulky person.)

نہ صائب مرے نہ لاتی تو تے

1464. The snake is not killed, nor is the stick broken.

i. e. The task is not finished nor are the means of accomplishing it defective, there is no excuse therefore for desisting.

نہ کتا نہ دیکھے گا نہ بھونکے گا

1465. The dog will neither see nor bark.

نہ کارے بہری آشنائی نہ جو بہرنا

1466. A cart load of friendship is not worth a barley corn of kin.

نہ گائیں گے تھیں نہ کھائیں گے بھاندے

1467. The cow has no udder, nor has the Gosaen a bowl.

نہ مارے مرے نہ کاتے کتے

1468. He neither dies from a bruise, nor is wounded by a gash.

نئی بستی اور ارندیکا پھل

1469. A new village, and essential oil of Ricinus (castor oil plant.)

Said of anything of no value.

نیا دانہ نیا پانی

1470. New grain, and fresh water.

Used to imply a change of masters or situation.

نیو بچور

1471. A lime-squeezer. i. e. A self invited guest.

It is said to originate in the story of such a visitor, who however by taking a lime from his girdle, and squeezing it into the dishes, thereby heightening their flavour, made his company acceptable.

نئے سرے جنم پایا ہی

1472. He has got a new lease of his life.

نیکی کرو خدا سے پاؤ

1473. Do good, God will reward you.

نیکی ہی رہ جاتی ہی

1474. The good you do will last.

نیکی کا پوچھنا کیا

1475. Why deliberate about what is right.

نیکی اور پوچھ بوجھ

1476. It is good, what need of further question.

نیل کامات بگڑا ہی

1477. The indigo vat is spoiled.

i. e. The whole batch of any thing is good for nothing.

نئی نوہام ہرانی چھدام

1478. The new is worth nine *Pucsa*, the old worth six.

واممہ خلاق ہی

1479. It is the error of the world.

(*Lat.*) Humanum est errare.

وقت بڑے پر جانے کو پیری کو میت

1480. Time will shew both friend and foe.

ولی کے گھر میں شیطان

1481. The devil in the dwelling of the saint.

ولی کو ولی ہی پہچانتا ہی

1482. One saint knows another.

(*Eng.*) Birds of a feather flock together.

وہاں تلک ہنسے جو فروئے

1483. Laugh so that you may not weep,

وہ بھنس بہہ چہا مل د و نو خا ک اراے

1484. This is ashes, that ordure; both turn to earth.

وہ دن د بیا جو گھرے جڑ ہیا کبیا

1485. Distant be the day, when hunch-back is on horse-back.

The phrase is an imprecation or expression of a wish adverse to a person's pretensions: the first member of it is literally, may the day be drowned, meaning may it never arrive.

وہ دن گئے جو بھنيس بکوڑے ہگتی تھی

1486. Those days are gone, when buffaloes voided force meat balls.

وہ کملی ہی جا تی رہی جسمیں تل بند ہتے تھے

1487. The blanket is gone, in which the sesamum was preserved.

Said in reply to one who solicits anything after the opportunity has passed.

وہ گر نہیں جو جیو نیتیاں کہا گئیں

1488. There is not treacle enough for the ants.

وہ منڈی ہی جا تی رہی جہاں ایفت رہتی تھی

1489. The repository where bricks were kept is closed.

وہم کی داروہی نہیں

1490. There is no physick for false ideas.

وہ ہی سا تھہ وڑھی تین بوسے

1491. Sixty is the same as three score.

وہ ہی اپنا جو اپنے کام میں آوے

1492. That is a man's own which he can do with as he pleases.

ہاتھ دیکھن کو آرسی کیا

1493. What needs a glass to see the hand.

ہاتھ کی لکیریں کہیں مٹتی ہیں

1494. Can the lines in the palm of the hand be ever obliterated.



ہاتھ کا دیا ساتھ کھانے لگا

1495. He was fed by my hand, and would now eat with me.

ہاتھ کا دیا آری آئی

1496. What the hand has given, may be your security.

ہا تھیں سے کئے گئے

1497. To snatch sugar-cane from elephants.

ہا تھ کا لدا خالی نہیں رہتا

1498. An elephants shoulder is never unemployed,

ہا تھ اپنی ہمتی پر آوے تو آدمی بھنگا ہی

1499. If an elephant were to put forth his strength, a man were but a flea.

ہاے زے جوانی

1500. Alas! the folly of youth.

ہتھیلی پر خرصوں جمناتے ہیں

1501. He is sowing mustard in the palms of his hands.

Said of a person professing to undertake extraordinary feats.

ہتھیلی کا پھولا

1502. A pustule on the hand.

Said of a troublesome fellow.

ہر ایک بات کے آخر کچھ اندھا بھی ہے

1503. There is a final to the end of every word.

i. e. Every thing must have an end.

ہر کیسا اچھا کوئیسا

1504. Every one meets with what he deserves.

(Eng.) Like for like, and Nan for Nicholas.

ہر کو بھی سوہرا کا ہونے

1505. What is given to HARA is HARA's.

ہر ہی پھرے بل کئے جلویکے وقت تل گئے

1506. He is always at hand for the benediction,  
but steals away when he should look into the  
mirror.

The bridegroom, and bride after the other formalities are observed first see each other's countenances in a mirror which they jointly contemplate; the marriage is then complete. The proverb applies to any one who after a shew of zeal and activity is found wanting when the decisive moment arrives.

ہرن کو اے کہیٹ منہہ سو نگہا جائے بکری کا

1507. The deer has eaten the corn, and the scent  
of a goat is detected.

ہر کھا یا بن گیا

1508. He has eaten bones, and there is an end  
of him.

Said of one utterly ruined or abandoned.

ہزار ہا تھی کتا تو بھی سو الا کھہ تھے کا

1509. If an elephant be cut into a thousand parts,  
it is still worth a lack and a quarter.

Said of persons of real worth, and respectability reduced to poverty: the flesh of the elephant is used medicinally: shields &c. are made of the skin, and the tusks yield ivory.

ہزار لا تھی تو تے تو بھی گھر بار کے بانس تو نے کو بہت ہی

1510. Though the club be broken into a thousand parts, it is still strong enough to break the bamboo furniture.

ہزار نعمت اور ایک تندرستی

1511. Health alone is equal to a thousand blessings.

ہزار آنتیں ہیں ایک دل لگانے میں

1512. There are a thousand miseries in one falling in love.

(Fr.) Qui femme croit et asne mene, son corps ne sera jamais sans peine.

ہزار برس کا ربڑہ اور ننھی ناؤں

1513. A damsel of a thousand years, and she is called Miss.

ہزار جوتیاں ماروں اور ایک کونہ گھنوں

1514. I will give him with my slipper, a thousand blows, and count it but one.

i. e. I am sure of him, though I use him like a dog.

D d d

ہزاروں گہرے پانی کے برکتے

1515. A thousand water pots have fallen.

ماؤنہ جلاؤ مجھے بیٹھے ہی کھلاؤ

1516. Neither shake nor swing me, feed me sitting.

i. e. Give me some sincere.

ہلکے پھوڑے اڑا رہے ہیں

1517. The light parts are got rid of by winnowing.

ہمارے فرشتوں کو بھی خبر نہیں

1518. It is not even known to my (attendant) angels.

Said in assurance of having been secret.

ہم نے کیا کھانسی کھو رہی

1519. What, have I been plucking grass.

Said in asserting a character of experience.

ہم نے کیا کدھے چرائے ہیں

1520. What, have I been leading asses to graze.

See the last.

ہم نے بھی تمہارے ہی آنکھیں دیکھی ہیں

1521 I am able to see your eyes.

i. e. I am on a footing with yourself.

ہمیشہ رولے ہی جدم گذرا

1522. Life has passed in lamentation.

ہنسنے ہی گھر بسنے ہیں

1523. Laughter builds a house.

i. e. Mirth indicates prosperity.

ہنست کیا ہو مہہ کر کہا لاؤ

1524. What is the cause of your laughter; speak out, though you revile.

ہنس ہنس کہا ئے پوھر کا مال

1525. Incessant laughter consumed the blockhead's wealth.

ہنس گن باوے تیور لاگے

1526. What is given with smiles he receives with frowns.

Said of an unthankful person.

ہنسیا در کہ برومن کی ناک

1527. Which is farthest off, the sickle or the neighbour's nose.

ہنوز دلی دور ہی

1528. *Dillee* is still a long way off.

i. e. The object of an incompetent or ignorant person's labours is not speedily attained.

ہوا کے گھوڑے پر سوار ہیں

1529. He rides a steed of air.

(Fr.) Chateaux d'Espagne. (Eng.) To build castles in the air.

ہوائی دیدہ

1530. Aerial eyes.

Applied to a peevish person.

ہوتا ہی گلی میں اپنی کتابی شیر

1531. A dog is a lion in his own lane.

(Lat.) Gallus in suo sterquilinio plurimum potest.

(Fr.) Chien sur son fumire est hardi.

ہولی کا بہرہ را

1532. A pimp of the *Holee*.

A sort of saturnalia held in the beginning of spring.

ہو سناک برہیا چٹائی کا لہنگا

1533. A gay old woman with a mat for a petticoat.

i. e. A person with more inclination than means.

ہونڈوں سے ابھی دودھ کی بوتھیں گئی

1534. The smell of the milk has not yet left his lips.

(Eng.) The cradle straws are not yet out of his breech.)

ہیجرے کے گھر بیٹا ہوا

1535. There is a son in the eunuch's house.

Applied to one who professes to have done what he cannot possibly have effected.

ہیڈگٹ لگا رکھا کرو

1536. If you have any assafoetida put some by.

(Eng.) A store is no sore.

ہار مطلب کا کور کی لکھی

1537. The friend of one's fancies writes falsehoods.

یا سکھہ نیند سوؤ یا مالا جیو

1538. Lie down, and sleep quietly or count your beads.

*i. e.* Do one thing or other, you cannot do both at once.

یا کھاوے گھوڑا یا کھاوے روڑا

1539. It is destroyed by the horse (of the enemy) on perishes by the drought.

Said of land in an unfavourable situation.

یقین برا رہبر ہی

1540. Faith is the surest guide on the road.

یہاں فرشتے کے بھی پر جلتے ہیں

1541. An angels wing is set on fire here. See Part, II. Sect. I. No. 1138.

یہاں تو ہم بھی حیران ہیں

1542. I am quite at a loss here myself.

یہاں سب کان پکڑتے ہیں

1543. Every one here is caught by the ear.

یہاں تو کچھ نال تو نہیں کڑی

1544. No horse shoe is nailed here.

(*Eng.*) Liberty Hall.

یہاں فکر معیشت ہی وہاں دغدغہ حشر

آسودگی حرفے اسے نہ یہاں ہی نہ وہاں ہی

1545. In this world there is the care of subsistence, and there is the dread of the day of judgement in the next; happiness is a word not known to either.

یہاں الٹی گمگا بہتی ہی

1546. The river here runs backward.

یہ ہی کمونے نہ بوجھا کہ تیرے منہ میں کی دانت ہیں

1547. No one has ever asked me ; how many teeth are there in your mouth.

Said to express total neglect of a stranger or teacher in any village or neighbourhood.

یہ ہی دام غلاموں کھا گئے

یہ ہی بیسکن کات پکا ئی

1548. As to the money it has been spent by the slaves : as to the *Benguns*, (fruit of the egg plant) they have been peeled and boiled.

یہ ہی پتی نہیں پر ہی

1549. I have never learnt this lesson.

Said by one who decline compliances with a request.

یہ ہوت بنی جی جا ئیں کپھوں دیکے کا جو کھا ئیں

1550 My husband has given me a son, that will give away wheat, and feed on carrots.

یہ جوانی مجھے نہ بہاوے سینکٹ دولاوے ہنسی آوے

1551. This youthful levity does not suit me : you laugh at the wagging of the horn.

یہ دہارہی دھوکے کی تٹی ہی

1552. This beard is a screen for imposture.



یہہ کی ناقوں میں سیکھے تھے

1553. I learnt this by fasting a few days.

یہہ کوا پھنس نے کی چال ہی

1554. This scheme is likely to catch crows.

Said of a cunning fellow.

یہہ منہہ اور گا جریں

1555. Carrots for such a mouth.

یہہ منہہ اور پھلوریاں

1556. This mouth and (a kind of) cakes.

یہہ منہہ اور مسور کی دال

1557. This mouth, and the pease of *Musoor*.

This and the two preceding are used to express an incongruity between the situation, and desires or pretensions of person.

یہہ وہ گرنہیں جو جھونٹا کہاے

1558. This is not as much treacle as might be given to the ants.

(Eng.) There is never enough where nought leaves.

یہی لچھن مار کھانی کی ہیں

1559. Those are the marks of a whipping.

یہی منہہ یہی مصالح

1560. Such sauce for such a mouth?

More nice than wise : or Let it alone ; it is meat for your master.

FINIS.



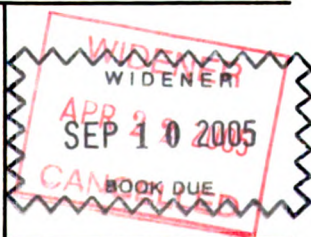




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